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CATECHETICAL THEOLOGY,

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FOR YOUTH;

ESPECIALLY OF

Bible-Classes and Sabbath-Schools.

1871

BY

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PREFACE.

On the importance of catechetical instruction, a single page or paragraph would be superfluous. The public sentiment as to this mode of instruction for youth, is settled; and has been for centuries: as the various catechetical treatises, both sacred and profane, from Socrates down to the present day, demonstrate. But if any thing be considered prerequisite, as introductory of another catechetical essay, it will probably be an apology for adding another to the heavy burdens of the same or similar species of publications, under which the shelves of our booksellers are already groaning. And yet the author of the following knows of none who would claim any apology unless the special friends of the Westminster Divines. But amongst these friends he claims a place; for he verily believes that the Westminster Catechism is the richest book of its size in the world, and ought to be studied and committed; this, or any others that have been, are, or may be hereafter, notwithstanding.

"But if that be so good why publish any thing else?" We might about as well say, now that we have so many good sermons already printed, why publish any more, or any more religious essays, tracts, or volumes? The question answers itself: and the answer is, that even if no new ideas should be presented, the different modes of illustration, adapting themselves to the ever varying postures, circumstances, and educations of the human mind, seem highly important to the production of the best results.

But another, and the chief reason for the appearance of the following pages, is that the author knows of no book adapted

to fill the place of this: and he has long found the subjoined course of instruction *necessary*, for his own Bible classes; and from what brethren in the ministry of highest standing in the churches have said, as well as from convictions in his own closet, he ventures to hope it may be useful to others: not to supersede the Union questions, nor the Westminster Catechism, nor any others of kindred character; but as an humble aid and addition to them all.

As this was originated and is now intended, chiefly for Bible classes, it will not be thought strange that so many of the answers are simply scriptural language, and especially on controverted points.

The theology contained, which will of course be denominated Calvinistic, it is hoped will not be found offensive to any; and although neither this book nor any other will be considered Orthodox by *all* the multiformed and multifaced and ever-shifting Calvinism of the present day, yet it is hoped that the conservative character of this will preserve it from violent assault from any; for if Calvinists ever hold together as a *body*, they must consent to permit those that say Sibboleth and those that say Shibboleth to walk the heavenly way together. On one point toward the close, on which so much has been said and printed and published on both sides, especially of late, the author hopes that, for obvious reasons, he may be excused for saying so little. Commending the foregoing pages to God and the prayers of his people, his prayer is that they may be conducive to the instruction, sanctification, and salvation of thousands of our beloved youth. J. F.

THEOLOGICAL CATECHISM

FOR YOUTH.

1. *What is man?*
A being with soul and body.

2. *What is the soul or mind?*
That which thinks.

3. *What kind of a being is man?*
A free moral agent.

4. *What is a free agent?*
One that acts from choice; like the birds of the air, or the beasts on the mountains.

5. *What is it to choose?*
Of different things offered, to decide which to take.

6. *What is a moral agent?*
A free agent that has reason and conscience.

7. *What is reason?*
The power of inferring one truth from another.

8. *What is conscience?*
That faculty which approves what it deems right and feels bound to do it; condemns what it deems wrong, and feels bound to avoid it.

9. *Is conscience an infallible guide?*

No; Paul's conscience deemed it right to persecute and slaughter men for being Christians.

10. *What is necessary to keep conscience free from mistakes?*

Bible knowledge; and freedom from all bias to evil.

11. *What is the difference between* RIGHT *and* WRONG?

Doing our duty is *Right.* Violating or neglecting duty is *Wrong.*

12. *What is duty?*

Whatever we are under obligation to do.

13. *From what does moral obligation arise?*

From characters, contracts and relations.

14. *How from characters?*

Excellence in character deserves and therefore demands our love; wickedness in character our abhorrence.

15. *How does moral obligation arise from relations and contracts?*

All lawful contracts or engagements we are bound to fulfil; and the mutual relations between Creator and creature; parent and child; ruler and subject, &c., &c., create mutual obligations which all are in duty bound to perform.

16. *Can any one be under obligation to fulfil a wicked promise or contract?*

No; never; but to break it immediately.

17. *To whom are we in duty bound?*

To God, our fellow creatures, and ourselves.

18. *How far does the subject of right and wrong, or of moral obligation, extend?*

To the whole field of morality and religion.

19. *What is Religion?*
Obeying God.

20. *What is sin?*
Disobeying God.

21. *But does not religion embrace also love, faith, submission, &c., as well as obedience?*
Yes; but as God commands all these and all other duties, obeying God would embrace them all.

22. *Are some things right because God commands them, and others wrong because he forbids them?*
No (except in positive institutions); but he commands certain things because they are right; and forbids others because they are wrong

23. *Have you any Scripture proof of this?*
Yes; "children obey your parents in the Lord, for this is right." Eph. 6: 1.

24. *If nothing be right or wrong in itself, and God's command alone make a thing right, then what can be meant by saying that God's law is right, and that God himself is right?*
Nothing. Neither God nor his law could have any moral character.

25. *What is the fundamental principle of right? Moral Virtue? or Goodness?*
Love, or Benevolence.

26. *How do you prove that?*
Reason teaches that love to God and man would lead to every duty to both.

27. *Do the Scriptures, too, make love the fundamental principle?*
Yes; for they tell us that "God is love;" that "love is the fulfilling of the law;" and that "on

this hang all the law and the prophets." Jno. 4: 8. Rom. 13: 10; Matt. 2: 40.

28. *What is morality?*

Duty done to man, without regard to God.

29. *What is the difference between morality and religion?*

Religion is duty done to both God and man, because commanded of God; morality, duty done to man only, without respect to God.

30. *Is that all the difference?*

No; for morality seeks man's temporal interests only; religion, both his temporal and eternal interests.

31. *Can the same action or course of action be religion in one case and mere morality in another?*

Yes; honest dealing, done from obedience to God's commands, is Religion: done irrespectively of God, it is mere morality.

32. *May some of the commendable actions of religious men be mere morality?*

Yes, many; and none save those done from obedience to God have any religion in them.

33. *Is there any difference between religion and moral excellence?*

Yes; religion is morally excellent, because it is obedience to God's excellent commands: but true benevolence is moral excellence and our duty, were there no law, and no God to command it.

34. *Which may we predicate of God, religion or moral excellence?*

Moral excellence; for as religion consists in obeying God, it can pertain to his creatures only.

35. *Which existed first, religion or moral excellence?*

Moral excellence existed in God, from all eternity; but religion has existed only since the existence of his law and his creatures.

36. *Is there any difference between sin and wickedness?*

Yes; sin is always wicked, because a violation of God's excellent law; but malice is wickedness; and we are bound to shun it, even were there no law and no God in the universe to forbid it.

37. *Are such distinctions of any use or benefit?*

Yes; for it is of great importance for us to understand that there is an intrinsic, total, and eternal difference between right and wrong in themselves; independently of all law or command; and uncreated even by the will of God himself.

38. *What further good may such distinctions do?*

Enable us to understand the Scriptures when they tell us that "God is good;" and his "law good; and to see and feel that every rational creature in the world and in the universe, *with* law or *without* law, is under absolute and eternal obligation to do right; and to see the inexcusable wickedness of doing any thing that is wrong in itself.

39. *What is false religion?*

Devotion to false gods; or to false views and practices in regard to the true God,

40. *How many kinds of false religions are in the world?*

Four; polytheism, pantheism, atheism, and deism.

41. *What is polytheism?*

A belief in many gods.

42. *In how many gods have men believed?*
The ancient Greeks and Romans had tens of thousands; the present Hindoos hundreds of millions.

43. *What is pantheism?*
The belief that every thing is God.

44. *What is atheism?*
The belief that there is no God.

45. *What is deism?*
Belief in a God, but not in the Bible.

46. *What is theology?*
That science which treats of God.

47. *How many kinds of theology are there?*
Two; natural and revealed.

48. *What is the difference?*
Natural theology teaches what may be known of God from the mere light of nature; Revealed, that which the Bible teaches concerning Him.

49. *What is discoverable by the light of nature?*
The existence, the character, and the will of God; man's duty, and a future state of rewards and punishments.

50. *But if all this be discoverable from the mere light of nature, what need of a revelation?*
Though *discoverable*, it is not *discovered*, and never would be by the light of nature alone; because sinful man loves darkness rather than light, and never would seek for truth or duty as he ought.

51. *Is there any important truth man never* could *find out from the light of nature, however faithful in study he might be?*
Yes; one, important above all others, and that is the way of pardon and salvation through Christ.

This man never *could* learn without a revelation from God.

52. *Who is God?*

The creator of the universe.

53. *What is the universe?*

All worlds, and all creatures.

54. *How can you prove from the mere light of nature that the universe ever was created? How do you know it has not existed always, and the creatures come down from sire to son, without any beginning?*

Because that would be an infinite series; and an infinite series is an impossibility.

55. *What do you mean by an infinite series?*

A chain with an infinite number of links would be an infinite series.

56. *Why would an infinite series be impossible?*

Because each link in a chain is a finite thing; and no number of finites can make an infinite. As every link has its end, so must every chain likewise; but an infinite chain would be an endless chain.

57. *How else do you know that an endless series is impossible?*

Because subtracting one link would shorten the chain; and continuing to shorten, would of course come to an end. Besides; an infinite number of ages would contain a greater infinite of years, days, &c., and thus one infinite be greater than another, which is absurd.

58. *Suppose there could be an infinite series, would every link in the chain, or every creature in the whole series, furnish in itself unanswerable de-*

monstration that the universe had a maker, and that there is a God?

Yes; just as unanswerable demonstration as does a timepiece or steamship that it had a maker, and far greater still.

59. *How do you know they had a maker?*

By the design and contrivance they exhibit.

60. *What do you mean by* design?

The purpose or end to be attained. The design of the timepiece is to carry the hours of the day.

61. *What do you mean by* contrivance?

The means to accomplish an end. All the wheels and machinery in a timepiece are the contrivance to accomplish the design for which it was made.

62. *What renders the argument from design and contrivance so strong and unanswerable?*

This; that there *cannot be* contrivance without a contriver, nor design without a designing mind.

63. *Do you find design and contrivance in the works of nature?*

Yes, both.

64. *Is there as much of design and contrivance in the works of nature as in a watch or steamer?*

Yes; thousands and millions to one.

65. *In what world or creature do you find design and contrivance?*

In every world, and every creature, and every part of every creature, world, and atom.

66. *Mention any part of any creature wherein you find design and contrivance.*

The eye, the ear, the hand, the foot, the fin, the wing, the tooth, the stomach, &c., &c., &c.

67. *What is the design of the eye?*

To see.

68. *What its contrivance?*

All the various machinery within; its fluids, lenses, &c., to answer its design.

69. *Are there other instances of design in other parts of animals?*

Yes; every part of every animal exhibits design and skill far surpassing all the works of art together.

70. *In what creature do you find exhibitions of the most consummate skill and design?*

In man.

71. *Do, then, every limb and organ, of the being who denies the existence of a God furnish unanswerable evidence that there is one?*

Most certainly.

72. *Do the worlds themselves furnish evidence decisive of the being of a God?*

Yes; the whole frame of nature is one great clockwork—one vast machinery of matchless skill and power.

73. *Do the* movements *of nature prove the existence of a God?*

Yes; for there cannot be motion without a mover; and none but power great enough to create the universe is great enough to perform all the mighty movements within and around us.

74. *Do the powers of the soul also prove a creator?*

Yes; for such noble powers of mind never could have come into existence without a cause.

75. *Is the very being, then, who denies the existence of a God a* double *demonstration of the truth that he denies?*

Yes; both his body and his soul, and especially

do those very powers of soul which argue against the being of a God unanswerably prove there is one.

76. *What kind of a being, then, is he that denies his God?*

It is "the fool that saith in his heart, There is no God."

77. *Have you any other arguments to prove the existence of a God, and the foolishness of atheism?*

Yes; but the argument from design and contrivance is enough without any more.

78. *What is* practical *Atheism?*

Believing in the existence of a God, and yet living as if there were none.

79. *Are there any practical Atheists in Christian lands?*

Yes, millions.

80. *Are you one of that number?*

81. *Can any one fully believe there is a God and yet live as if there were none?*

82. *Do you believe the Bible?*

83. *Do you live as if you believed it?*

84. *How do you know that the Bible is true?*

We have many proofs of its truth.

85. *Mention a few.*

We have two preliminary arguments; the first is the great *probability* that a revelation has been given, and the certainty that no book but the Bible deserves the name.

86. *Why is it* probable *that a revelation has been given?*

Because man stands in perishing need of a revelation; and God is too good to leave him perishing for what he could so easily supply.

87 *Wherein appears man's perishing need of a revelation?*

In his utter and awful ignorance of his God, and his Saviour; his duty and his destiny; and in the degradation and barbarity of his nature where no gospel influence has ever reached him.

88. *How great, then, is the probability that a revelation has been given?*

Just about as great as that God is good, and that he desires the welfare of his creatures, present and eternal.

89. *But does not the light of nature which God has set before us, and the knowledge thereby set within man's reach, if that light were duly studied, vindicate God's goodness, even though no further light were given?*

The light of nature alone leaves man without excuse; but it could never save, however faithfully improved, because it never could lead to the knowledge of the Saviour, and, therefore, without a revelation man must perish at last.

90. *But would not man be saved, even without the knowledge of the Saviour, if he faithfully studied and fully obeyed the light and law of nature?*

Yes, if he believed without error, and obeyed without fault, from the beginning to the end of life; but no man does it, or ever will; and, therefore, without a Saviour *revealed*, we perish.

91. *How then stands the question at last as to the* probability *that a revelation has been given?*

It is just as probable as that a God of infinite goodness would give us *effectual* means of knowledge and happiness here; and the *possibility* of eternal happiness hereafter.

92. *Does it then need any very strong argument to prove what is in itself so probable as to be almost certain, prior to any direct argument on the subject?*

No; but we *have* arguments strong and all-sufficient.

93. *Would arguments such as to* force *conviction be proper on* moral *subjects?*

No; only enough to satisfy a candid, and patient, and prayerful mind; for in *forced* belief there could be no moral character, good or evil. Evidence on moral subjects must be so left as to try the *honesty of the heart.*

94. *What is your second preliminary argument?*

This: that by the mere light of nature we *know* that almost all the Bible is true—all its great and leading doctrines.

95. *What great and leading doctrines do we know, or* might *we know, from the mere light of nature, if faithfully and prayerfully studied?*

The being and attributes of God; our duties to God and one another; the soul's immortality; future rewards and punishments; that we are in perishing need of pardon and deliverance from sin, but that in the light of nature there is no hope of pardon and salvation for a sinner, consistently with the law and justice or holiness of God.

96. *What one doctrine of the Bible is there, then, not proved by the light of nature?*

That there is hope for man, and a way of pardon and salvation opened for sinners through Jesus Christ.

97. *How can any one, then, deny and resist that blessed book, for giving man his only hope?*

Because man's wicked heart hates a book and a God so holy; and therefore it is that the most conclusive arguments leave many infidels still.

98. *What are the four principal and direct proofs of the truth of the Bible?*

Its miracles and prophecies, its object and effects.

99. *What is a miracle?*

A counteraction of the laws of nature; like stopping the sun; dividing the sea; raising the dead. &c.

100. *How do miracles prove the truth of the Scriptures?*

As none but the power of God can work a miracle, miracles wrought in proof of the Scripture must prove it came from God.

101. *But have not miracles been wrought by magic or satanic power?*

No; no magician or evil spirit ever wrought any miracle, unless by power given of God, and given to *prove* not *dis*prove the truth of the Bible religion.

102. *If, then, we can prove that the Scripture miracles were really wrought, will that be decisive evidence that the Bible is from God?*

Yes, absolutely unanswerable; because no power but that which created the laws of nature can reverse or control them.

103. *How then can you prove that miracles were ever really wrought in proof of Scripture?*

We have many proofs.

104. *Mention a few of them.*

One is, that the Bible says so, and says it with all apparent simplicity and sincerity of style and manner, descending to all the particulars of time,

place, and circumstance, as no counterfeiters would dare to do.

105. *Why would not counterfeiters dare descend to particulars?*

Because descending to particulars always endangers false men to detection.

106. *What is your second proof?*

The *memorials* of the miracles set up at the time, and continued to the present day.

107. *What memorials?*

Such as Circumcision, the Passover, the Christian Sabbath, &c.

108. *Of what miracle was Circumcision the memorial?*

That of God's appearance to Abraham, and entering into covenant with him.

109. *How far and how long has Circumcision been practised?*

Amongst all the descendants of Abraham, Isaac, and Ishmael, Jews, Arabians, and Mohammedans, from Abraham to the present hour.

110. *Of what miracle is the Passover a memorial?*

That of the destroying angel's passing by the first-born of Israel, and slaying all the first-born of the Egyptians.

111. *Of what miracle is the Christian Sabbath the memorial?*

The miracle of Christ's rising from the dead on the first day of the week.

112. *How do these memorials prove that the miracles were really wrought?*

Just as our fourth of July celebration of independence proves that on that day independence was really declared.

113. *Have we any other memorials besides the three above mentioned?*

Yes; all our Bibles, and churches, and church services; indeed the whole existence, operations and progress of the Bible religion, based on miracles from the beginning, are standing memorials of the truth of those miracles on which our religion was founded.

114. *What is your third proof of the fact that the miracles were really wrought?*

The Jews adopting, obeying and continuing in the law of Moses.

115. *How does their adopting and obeying Moses' law prove the reality of the miracles?*

Because Moses appealed to the miracles as the support of his law: and his law required sacrifices they never would have submitted to, if they had not known the truth of the miracles by which it was attested.

116. *What sacrifices did the law of Moses require?*

At least one fifth of all their annual incomes, Numb. 18: 21, Deut. 14: 22, 28, besides all their stated and occasional offerings; in addition to all their bloody rites and burdensome ceremonies; and the self-loving and money-loving Jews, never would have sacrificed so much of money, toil and blood, to follow a leader they knew to be false; and to obey laws they knew to be falsely imposed.

117. *But how would they know Moses to be false and his law falsely imposed?*

Because he appealed to their own eyes and ears for the truth of the miracles; and if they had not been performed, they would of course have known

that Moses was an impostor and his law falsely palmed upon them.

118. *Where do you find any such appeals?*

One of many is in Deut. 11: 2, 3, "I speak not with your children, who have not seen his miracles, but your eyes have seen all the great works of the Lord.— *Therefore*, shall ye keep all his commandments" Also, Deut. 7: 10 and 5: 34, &c.

119. *Does the same argument apply with equal force in proof of the New Testament?*

Yes, and far greater.

120. *Why greater?*

Because to follow Christ and his religion, still greater sacrifices were required; and required on the ground of the miracles: for the truth of which their eyes and ears were appealed to, as in the case of Moses.

121. *What sacrifices did the New Testament require?*

To give up all, and even life itself, whenever the interests of religion demanded.

122. *Did any of the early disciples suffer the loss of all things for Christ's sake?*

Yes; of property, friends, home, country, and even life itself, by the sword or at the stake, in the assertion or propagation of their religion.

123. *How do you know they did?*

Christ himself declares they should thus suffer; and the best histories, both sacred and profane, declare they did.

124. *What does Christ foretell that his disciples should suffer?*

"Behold I send you forth as sheep in the midst of wolves; they will deliver you up to councils, and

scourge you in their synagogues;" "The brother shall deliver up the brother to death, and the father the child; the children shall rise up against their parents and cause them to be put to death;" "Ye shall be hated of all men for my name's sake." "Yea, the time cometh, that whosoever *killeth* you, will think that he doeth God service." Matt. 10: 16, 22. Jn. 16: 2.

125. *But how did Christ's foretelling that they should thus suffer, prove that they did?*

Because, if what he foretold did not come to pass, he and his cause would have been forsaken as false.

126. *Did Christ too like Moses base his demand for their faith and obedience on his miracles?*

Yes; for he says, "If I do not the works of my Father believe me not." Jn. 10: 37.

127. *Does Christ like Moses appeal to their own eyes and ears for the truth of his miracles?*

Yes; "Ye do hear and see the blind receive their sight; the deaf hear; the dead are raised." Matt. 11: 5. Jn. 10. 37.

128. *Do the appeals then of both Moses and Christ, to the eyes and ears of those around them, furnish decisive evidence that the miracles were really wrought?*

Yes; entirely decisive; for if their eyes and ears had not witnessed the miracles alleged, the laws and sacrifices required by either Moses or Christ, would never have been submitted to, but both have been forsaken as false prophets, and their religion have perished in the bud.

129. *But might they not have been deceived—*

have thought the miracles really wrought, and yet have been mistaken?

No; it is impossible for them to have believed they passed through the sea dry shod; fed on manna forty years; saw the dead raised; and that themselves understood and spoke unknown tongues unless it were true; and especially men of the mind they possessed.

130. *How do you know they were men of mind?*

Their writings prove it.

131. *Have you any other argument in proof of the miracles?*

Yes; the enemies of the cause themselves admitted the fact; such as Celsus, Julian, Porphyry, &c.

132. *How many miracles wrought in proof of the Bible, would prove the Bible true?*

One; because none but God could work one real miracle.

133. *How many miracles were wrought in proof of the Scriptures?*

Tens of thousands.

134. *When and where?*

Tens of thousands in the gift of manna alone, for forty years.

135. *What is the second direct proof of the truth of Scripture?*

Prophecy.

136. *What is the argument from prophecy?*

That no man, unless inspired of God, can utter one clear independent prediction.

137. *What do you mean by an independent prediction?*

One that does not depend on any known law of nature. Any one can predict the rising of the sun; the tides, eclipses, &c., for they depend on previously known laws of nature.

138. *How many clear independent predictions would prove the Scriptures to be true?*

One; because none but God can foresee the events of a single hour.

139. *How many does the Bible contain?*

The Bible is one great system of prophecy from beginning to end.

140. *Give a few specimens of particular prophecies.*

The predictions concerning Ishmael and Esau; the four great kingdoms of antiquity; particulars of the coming, the character, and death of Christ; the destruction of Nineveh, of Babylon, Tyre, Egypt, and Jerusalem; the dispersion and fate of the Jews; the rise and progress of the man of sin, &c., &c. Gen. 16. Deut. 28. Ezek. 26th, 27th, 28th, 29th and 30th chapters. Isa. 23. Isa. 13th, 19: 22; also 14th and 51st. Gen. 49: 10. Dan. 7th, Isa. 53. 2. Thes. 2d, &c.

141. *What is the third proof of the truth of Scripture?*

Its object.

142. *What is the grand* object *of the sacred Scriptures?*

To make men holy and happy here and hereafter.

143. *What does that prove?*

It proves that the men who wrote and preached a book so holy must be good men; for wicked men would never toil and travel and suffer as they did,

to put down wickedness, and make the world holy.

144. *But what if they were good men?*

Good men would not utter falsehoods.

145. *But might they not have been mere enthusiasts or fanatics?*

No; a fanatic, is a wild-brained man; but there is no wildness in them, or extravagance, but the calmest reason.

146. *What is your fourth great argument for the truth of the Scriptures?*

The effects of the Bible.

147. *What are its effects?*

It changes the whole face of the world where it goes; revolutionizes all the usages of society; enlightens, civilizes, elevates, purifies, and blesses the nations for this world; and regenerates and saves the soul for the next.

148. *How do you know it regenerates the soul?*

We have testimony such as is regarded by all enlightened and candid courts as ample proof, in any cause however great the stake at issue.

149. *What kind of testimony have we?*

First, that of many of the most enlightened, cool and candid men, who would testify, if necessary, that their minds have undergone a radical change as to their highest affection, their highest aim; and their highest happiness.

150. *But can a man testify as to what he feels?*

Yes; just as well as to what he sees, provided his feelings be strong and distinct. The sufferer knows as well when he feels the thrills of pain, as when he sees men or mountains before him.

151. *What other proof of regeneration?*

That of observation. We see men, and sometimes those who were once very wicked, radically changed in their whole life and character: ready to give, and sometimes actually giving up for the cause of Christ, property, friends, home, and country; exiling themselves; and wearing out life in some far distant and barbarous clime; and when death comes, meeting it with a calmness, a joy, yea, a glorious triumph, to which unregenerated nature, even in its noblest forms, is an utter stranger.

152. *What further testimony?*

That of God Himself: for He declares that the Christian is "born again;" "a new creation;" that "old things are passed away and all things become new." 1 Pet. 1: 23. 2 Cor. 5: 17.

153. *But do not many professors of religion exhibit a life and death of very inconsistent character?*

Yes: because all are imperfect, and many have no religion.

154. *How do you know that the Bible, coming down through so many hands and so many ages, has not been altered; so altered that we cannot now tell what it was at first, giving perhaps statements of miracles and prophecies, &c., &c., now, when no such things were affirmed in the original copies?*

That is impossible: for the various translations from the earliest centuries of Christianity, and the various and jarring sects of nominal Christians, watching each other, have kept the New Testament pure and unadulterated since the days of the apostles: and then, all the Christian sects on the one hand, and the Jews on the other, have kept watch of the Old Testament, back to the days of

Jesus Christ: thence the Septuagint translation of the Old Testament into Greek bears witness to the Hebrew for two hundred years further back; and the Samaritan and Chaldean copies, and indeed the original Hebrew itself, proves its own purity back to the days of the prophets themselves; and even to the days of the captivity; for no pure Hebrew has been given to the world since then.

155. *But have not the Bible and the Christian religion been the cause of more war and bloodshed in the world than any and all other causes together?*

No; the want of religion, in those that bore the Christian name, has often caused war and blood; but not religion itself; for the religion of the Bible is love; and it is impossible that love should produce hatred and war, but the contrary.

156. *Where then must we go to find what the religion of the Bible is? To its abuses in the world or to the Bible itself?*

To the Bible itself.

157. *In what way were the Sacred Scriptures imparted to mankind?*

By men inspired of God.

158. *What do you mean by inspiration?*

Divine teaching by supernatural influence.

159. *How do you prove that the Scripture writers were inspired of God?*

By their own declaration, confirmed by all the miracles they wrought, and the prophecies they uttered.

160. *What do they affirm in regard to the inspiration of the Old Testament?*

That "all Scripture is given by inspiration of God." 2 Tim. 3 : 16. "Holy men of old spake as they were moved by the Holy Ghost." 2 Peter 1 : 21.

161. *How do you know that that declaration referred to the Old Testament only or chiefly?*

The New Testament writings were not then collected and added to the Old.

162. *What affirmation or proof that the New Testament was also inspired?*

Christ promised the twelve apostles that his spirit should guide them "into all truth;" and we have the testimony of Peter, one of the twelve, to the inspiration of Paul, who wrote more than all the rest. John 16: 13. 2 Peter 3 : 16.

163. *How many kinds of inspiration are there?*

There are generally reckoned three—the inspiration of elevation, superintendence, and suggestion.

164. *What is meant by the inspiration of elevation?*

That of raising the mind to a sublimity of style and sentiment entirely above what it could ever reach unaided from on high.

165. *What is the inspiration of superintendence?*

That guidance from God which taught the Scripture writers what facts, of those they knew, to record, and how to record them free from error. John 21 : 25.

166. *What is the inspiration of suggestion?*

Direct communications from God, like the Law on Sinai, and the visions of the prophets.

REVEALED THEOLOGY.

167. *What do the Scriptures principally teach?*
The existence, the attributes, the agency, and the will of God; the character, duty and destiny of man.

168. *Do the Scriptures assert the existence of God?*
Yes; "There is one God." 1 Tim. 2: 5.

169. *What is God?*
"God is a spirit." John 4: 24.

170. *What is a spirit?*
A being without a body, like the soul after death.

171. *Are there more Gods than one?*
There is but one true God.

172. *How do you prove that?*
From both Scripture and reason.

173. *Give a Scripture proof.*
"The Lord our God is one Lord." Deut. 6: 4. "God is one." Gal. 3: 20.

174. *How does reason prove the Divine unity?*
As one cause is sufficient to account for all things, philosophy forbids us to suppose more. Besides, the oneness of design in the whole creation indicates that all is from one creator.

175. *But did not the ancient Persians suppose there were two different and opposite designs, indicating two opposite and antagonistic deities—one good, the other evil—one the author of all good, the other of all evil—one of all joy, the other of all sorrow—one the maker of the lamb, the other of the wolf to devour the lamb—one the author of sick-*

ness, the other of medicine to heal the sickness? And how would you answer their arguments? Is the same being the author of both good and evil, righteousness and wickedness?

No; but it belongs to the same being who makes free agents, with full power to choose, to give them their choice between good and evil, and when they choose good or choose evil, to treat them accordingly.

176. *How can it belong to the same being to create the lamb and the dove, and then to create wolves and vultures to devour them? to send sickness, and medicines to heal it?*

Because it is incumbent on the same being who creates any animal, to create food for its supply; and for the same God, who has revolted subjects under probation, to send both judgments and mercies to discipline them for their eternal destiny.

177. *But how can the Unity of God be consistent with the Trinity? Can three be one, and one three?*

Not in the same sense; yet they may be in different senses. A human being is but one man, and yet he is two, in one sense, for he consists of soul and body.

178 *What then is the proper statement of the doctrine of the Trinity?*

That there are three persons in one God.

179. *What do you mean by persons? Beings?*

No; not three beings, else there would be three Gods; but three distinctions, existing in a mysterious manner, incomprehensible to us.

180. *Is this a doctrine of both Scripture and reason, or of Scripture only?*

Of Scripture only; though it is not contrary to reason, but *above* it.

181. *Where do you find three Divine persons recognized in Scripture?*

1 John 5 : 7, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one;" but more especially in the apostolic benediction, and in the form of baptism—baptizing "in the name of the Father, and of the Son, and of the Holy Ghost." 2 Cor. 12 : 13, 14, and Matt. 28 : 19.

182. *What additional proof of the divinity of the three persons?*

This; that each person is separately declared to be divine.

183. *What passages prove the Father divine?*

So many we will not repeat them, nor need we, for none deny it.

184. *What proof that the* Son *is God?*

Four classes of texts; first, applying to him the *attributes;* second, the *works;* third, the *worship;* and fourth, the *names* of God.

185. *Mention some that impute to Him the* attributes *of God.*

In a single verse He is styled both eternal and omnipotent; in another, eternal and immutable. In Rev. 1 : 8, He is declared to be "the beginning, and the ending, the Almighty." In Heb. 13 : 8, "the same yesterday, to-day, and for ever."

186 *Where are the* works *of God affirmed of Him?*

Col. 1 : 16, "All things were created *by* Him and *for* Him;" and Heb. 1 : 3, "Upholding all things by the word of his power."

187. *But was not Christ's power delegated power? Does He not say, "All power is* given *me in heaven*

and in earth?" Matt. 18: 18; *and "Of mine own self I can do nothing?"* John 5: 30.

As *man* he could do nothing of himself, any more than we; and Christ was man as well as God. As Mediator, both his power and himself were delegated; for "God *sent* his Son (Gal. 4: 4); but a son being *sent* of a father does not prove him to be of an inferior nature.

188. *Besides, can we suppose all power in heaven and earth given to a mere creature?*

No; that is absurd.

189. *Is the Son as well as the Father a proper object of worship?*

Yes. "When he bringeth in the first begotten into the world, he saith, Let all the angels of God worship Him." Heb. 1: 6, and Rev. 5: 11–13.

190. *Is the* name *of God also applied to Christ?*

Yes. "In the beginning was the Word, and the Word *was God.*" 1 John 1: 1, 2.

191. *But is not the term God sometimes used in an inferior sense, as when the Psalmist says, "I have said, Ye are gods?"* Ps. 82: 6; *and is there any proof that Christ is called God in the highest sense in this passage in the first of John?*

Yes; for it is immediately added that "all things were *made* by Him;" and surely all things were not made by an inferior god, or mere creature.

192. *But is it not said that "God created all things* by *Jesus Christ?"* Eph. 3: 9.

Yes; for it was by the second person of the Deity that creating power was exerted.

193. *Are there any other passages in which Christ is called God in the highest sense?*

Yes; Rom. 9: 5, Christ is said to be "over all

God," or "God over all;" and 1 John 5: 20, the apostle says, "This is the true God and eternal life; and in Isa., where the seraphim cried, "Holy, holy, holy is *Jehovah* of hosts." John says, "These things Esaias said when he saw *his* glory, and spake of *him*" (Christ). Isa. 6: 1. John 12: 41. And thus Christ is the real Jehovah.

194. *But does not Christ himself say, "The Father is greater than I?"*

Yes; and Christ as man *was* inferior in his nature, and acted a subordinate part as God's messenger; but in his divine nature, "He thought it not robbery to be equal with God." Philip. 2: 6.

195. *Do the Scriptures any where affirm that the Holy Ghost is God?*

Yes; for "to lie unto the Holy Ghost is to lie unto God." Acts 3: 5.

196. *But is not the term Spirit sometimes used in Scripture as implying merely a divine power or influence, as in Joel* 2: 28, "*I will pour out my Spirit upon all flesh?*"

Yes; but in others, the Spirit is expressly spoken of as a *person;* for he is represented as *speaking, teaching*, &c.—The Holy Ghost *saith*, "Today if ye will hear his voice," and "He shall *teach* you," using the personal and masculine pronoun, although the word (πνεῦμα) spirit is neuter.

197. *But is not the doctrine of the Trinity a mystery; something incomprehensible; and are we bound to believe what we cannot understand?*

Yes; for it is a mystery how the soul and body are united; how the mind acts upon the body; how God acts on all the universe; how God came to exist; and in short almost every thing is a mystery.

198. *What kind of a being is God?*
An infinite Being.

199. *What do you mean by infinite?*
Without bounds or limits.

200. *In what respects is God infinite?*
Infinite in all his attributes.

201. *What do you mean by the attributes of God?*
The qualities of his nature.

202. *How are his attributes divided?*
Into two classes; NATURAL and MORAL.

203. *Which is the first of his natural attributes?*
His ETERNITY.

204. *What do you mean by the eternity of God?*
His existence without beginning or end.

205. *How do you know that God has existed for ever without any beginning?*
Something must have existed without any beginning; because if there had ever been a period when nothing existed, no thing ever could have existed; because something never could spring up out of nothing; and as the worlds and creatures did not exist without beginning, God did.

206. *How do you know that God will exist for ever without end?*
Because He has existed for ever without beginning.

207. *Do the Scriptures affirm the eternity of God?*
Yes; "From everlasting to everlasting thou art God." Ps. 90: 2.

208. *What is the second natural attribute of God?*
His INDEPENDENT EXISTENCE.

209. *What do you mean by his independent existence?*

That his existence is uncaused; and depending on no one but himself alone.

210. *How do you know that God's existence is uncaused? How do you know that He had not a cause before Him; and that another; and the third; a fourth and so on for ever?*

Because that would be an infinite series again; which is impossible. There must be a first link in every chain however long; and a first cause, in every series of causes; and the first cause could have no cause.—Besides, God could have had no cause, because He had no beginning.

211. *What should such wondrous attributes as the eternal and independent existence of Jehovah teach us?*

The deepest reverence and awe.

212. *On what does our existence depend?*

On God every moment.

213. *What is the third natural attribute of God?*

His OMNIPRESENCE.

214. *What do you mean by his omnipresence?*

His being always every where present.

215. *How do you prove the omnipresence of God?*

God *is* every where, because He *acts* every where.

216. *He* acts *only throughout the unirerse; how do you know He is present through infinite space beyond?*

Because He who fills so vast a universe can find no limit any where.

217. *What is the Scripture testimony on this subject?*

"If I ascend up to heaven, thou art there; if I make my bed in hell, behold thou art there; if I

take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me." Ps. 139: 8–10.

218. *But if always present with us, why do we not see Him?*

Because "God is a Spirit;" and spirit is invisible.

219. *Does God always see us, though we do not Him?*

Yes; "All things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4: 13.

220. *Does not the darkness hide from God?*

No; "the darkness and the light are both alike to him." Ps. 139: 12.

221. *What should that teach us?*

Never to do any thing we should be unwilling God should see.

222. *What is the fourth natural attribute of God?*

OMNISCIENCE.

223. *What do you mean by the omniscience of God?*

That God knows all things, past, present and future.

224. *What proof from reason that God knows all things present, past, and future?*

Being always every where present, upholding and beholding all things, he must know all things present; and he must know all that ever has been, and all that ever will be, because nothing ever has been, or ever will or can be without Him.

225. *Do the Scriptures affirm the omniscience of God?*

Yes; Peter says; "Lord, thou knowest all things." John 16: 30.

226. *Does God know all we do?*

Yes; "Thou art acquainted with all my ways." Ps. 139: 3.

227. *Does God know all we say?*

Yes; "There is not a word in my tongue, but lo, O Lord, Thou knowest it altogether." Ps. 139: 4.

228. *Does God know all our thoughts?*

Yes; "Thou understandest my thought afar off." Ps. 139: 2.

229. *If all we do, or say, or think, or feel, is known to God, what should that teach us?*

Never to say, or do, or think, or feel, any thing save what would please God.

230. *What is the fifth natural attribute of God?*

WISDOM.

231. *What is wisdom?*

Skill to devise what is best to be done; and the best way of doing it.

232. *Are wisdom and knowledge the same thing?*

No; knowledge is a mere treasury of ideas; wisdom is skill to acquire and apply them. A man may have great skill and but little knowledge; or great knowledge, and but little skill to apply it.

233. *How great is the wisdom of God?*

His understanding is infinite. Ps. 147: 5.

234. *Where is the wisdom of God seen?*

Throughout the whole universe; in every plant and flower; in every world and creature.

235. *Wherein do the things created prove God's wisdom?*

In the unparalleled skill and contrivance dis-

played in their structure; the ends they are designed to accomplish; and the adaptation of every thing to answer the end designed.

236. *Can that be properly called wisdom which has no good end to answer?*

No. Subtlety without any good end in view, is mere cunning.

237. *What should we learn from that wisdom which planned, and which directs the whole universe?*

To admire and adore the wonder-working God.

238. *What is the sixth natural attribute of God?*

Omnipotence.

239. *What do you mean by Omnipotence?*

Almighty power; power without limits.

240. *How do you prove the Omnipotence of God?*

He who could do what God has done can do any thing.

241. *What is the Bible testimony on the subject?*

"I am the Almighty God." Gen. 17: 1.

242. *What can Almighty power do, for, or against us?*

Destroy us in a moment, or preserve and bless us for ever.

243. *What truth, then, does the Omnipotence of God teach us?*

Our safety if his friends, our danger if his enemies.

244. *Is the Omnipotence of God a ground of joy or grief?*

Of great joy to the Christian; of grief and terror to the sinner.

245. *What duty does it teach the Christian, and what the sinner?*

The Christian to confide in his Almighty friend; the sinner to flee his wrath and secure his favor.

246. *Have you secured his favor yet?*

247. *What are you doing to secure it?*

248. *Are you not afraid to stand out against a Power that is Almighty?*

249. *What is the seventh natural attribute of God?*

Immutability.

250. *What is Immutability?*

Unchangeableness.

251. *In what respect is God unchangeable?*

In his essence, character, and purposes.

252. *How do you prove him unchangeable as to his essence?*

To suppose that any thing can change that has neither beginning nor end, and that exists independently and above the reach of all things that could produce any change, would be absurd.

253. *How do you proveHim unchangeable in his character?*

Perfect in his nature, and above the reach of all influences that tend to change character, we cannot conceive a change in character possible.

254. *How do you prove Him unchangeable in his purposes?*

With perfection of knowledge, no new views or circumstances can arise to change his mind; and with no new views, and an unchangeable character, a change of purpose is inconceivable.

255. *What is the Scripture testimony on the subject?*

"I am the Lord, I change not." Mal. 3 : 6.

256. *Is the Immutability of God a ground of joy or grief?*

Of joy to his friends; grief and terror to his enemies.

257. *Why?*

Because he will never change from blessing his friends, or punishing his incorrigible enemies.

258. *What do you mean by the* Sovereignty *of God?*

His doing what he thinks best, without giving an account to his creatures of his actions.

259. *Does the Sovereignty of God imply his acting from mere caprice, or without any reason?*

No; but implies merely his acting from reasons unknown to us.

260. *Have you any proof from nature that God does act as a Sovereign?*

Yes; when one man is born blind or deaf, and another with perfect sight or hearing, God acts from reasons unknown to us.

261. *Do the Scriptures affirm God's Sovereignty?*

Yes; "He giveth not account of any of his matters." "He doeth according to his will in the armies of heaven and amongst the inhabitants of the earth." Job 33 : 13. Dan. 4 : 35. Also Eph. 1 : 11.

262. *Do men here on earth ever act in Sovereignty, or without giving their reasons to those under their authority?*

Yes; masters often do amongst their servants, and fathers amongst their children.

263. *Is it more proper for God than man to act as a Sovereign?*

Yes; because He knows so much better what is best, and is so much more inclined to do it.

264. *What proof have you that God will do what is best?*

All the attributes of

HIS MORAL CHARACTER.

265. *What is the first attribute of His Moral character?*

Love, or Goodness.

266. *How many kinds of Love are there?*

Two; Benevolence and Complacency.

267. *What is Benevolence?*

Good will; desire of others' happiness.

268. *How do you prove the Benevolence of God?*

In the same way we do his existence; i. e., by the *design* discoverable in all his works.

269. *How does that appear?*

The original and leading design in all his works, is to make creatures happy, not miserable.

270. *Give an example.*

The grand design of the eye, the ear, the tooth, the stomach, was to contribute to our happiness, not our misery.

271. *Where else in Nature do you find illustrations of the goodness of God?*

In every sun and shower;
In every plant and flower;
In every pulse and breath,
And every hour till death.

272. *Where else besides in Nature do you find proofs of the Divine Benevolence?*

The best smiles of His face,
Are the gifts of His grace:

The gift of His Spirit, His Sabbath and Word,
And his gift above all of our crucified Lord.

273. *What Scripture proof of the Love or Goodness of God?*

"God is Love." "The earth is full of the goodness of the Lord." 1 Jn. 48; Ps. 33: 5.

274. *But why so much pain in the world if He who made us desires our happiness?*

We must have nerves sensible to pain, or they would be insensible to pleasure; and the pain of the eye, the tooth, or any other organ, is incidental, and not the prominent and primary object of its formation; and often the pain our nerves occasion, is sent to warn and save us from greater evils:—the pain from cold, to warn us against freezing, &c., &c.

275. *Have you any other reason why there is so much pain and distress in the world?*

Yes; the chief reason of all is *sin.*

276. *If there were no sin in the world, would there be no sorrow?*

No; neither sorrow nor death.

277. *Have you any proof of this from Reason?*

Yes; for a Benevolent Being would not afflict his children without cause.

278. *Have you any proof from Scripture?*

Yes; "The curse, causeless shall not come;" and "Death is the wages of sin." Prov. 26: 2. Rom. 6: 21.

279. *What is Complacency?*

Delight in Character.

280. *Towards whom does God exercise the Love of Complacency?*

Towards the righteous only.

281. *Has He any Complacency then in you?*

282. *Towards whom does God feel the Love of Benevolence?*

Towards all, both good and evil.

283. *What duty do you infer from the infinite love and goodness of God?*

Obligation to love him supremely in return. "The goodness of God leadeth to repentance." Rom. 2 : 4.

284. *Has His love ever yet won yours, or you?*

285. *What is the second Moral Attribute of God?*

Justice.

286. *What is Justice?*

In its general sense, it means mere righteousness in general; but in its strict and specific import, it means disposition to render to every one his due.

287. *How do you prove the justice of God?*

By our own consciences and the Divine benevolence.

288. *How by our own consciences?*

God would never have created us with consciences to approve of justice and scorn injustice, if Himself unjust.

289. *How do you prove the justice of God by His benevolence?*

Benevolence would, of course, desire the promoter of good rewarded, and the destroyer of good punished; and that is what justice herself demands.

290. *What say the Scriptures as to the justice of God?*

"I the Lord am a just God." Isa. 45 : 21.

291. *What truth do you infer from the justice of God?*

That if God be just, there must be tremendous retribution in store for the impenitent sinner.

292. *If God be just, what will become of you?*

293. *What is the third moral attribute of God?*

Veracity.

294. *What do you mean by Veracity?*

Disposition to tell the truth.

293. *What is Truth?*

Representation corresponding to reality.

296. *Give an illustration.*

The exact picture of a man is a true likeness; and language that represents things as they are, is truth.

297. *How many kinds of truth are there?*

Two: Natural and Moral.

298. *What is the difference?*

Moral truth refers to right and wrong; Natural truth, to all other subjects.

299. *How do you prove that the Lord is a God of truth?*

From both reason and Scripture.

300. *What proof of the Veracity of God from reason?*

No one ever falsifies without some motive of gain or gratification. God could have no motive, and, of course, never falsifies. The same is proved also by the greatness and goodness of God.

301. *How from these?*

A God so great, would not be guilty of the meanness of falsehood; nor a God so good, of the measureless mischiefs that falsehood occasions.

302. *What do the Scriptures teach in regard to the Veracity of God?*

That "it is impossible for God to lie." Heb. 6 : 18.

303. *What is the fourth moral attribute of God?*

HOLINESS.

304. *What is Holiness?*

Purity, freedom from, and hatred of, all that is wrong or wicked; love of, and devotion to, all that is right or righteous.

305. *How do you prove the Holiness of God?*

From all the three moral attributes preceding—love, justice, and veracity; for each one requires it; and true holiness comprises them all.

306. *What is the Scripture testimony?*

"Holy, holy, holy is the Lord of hosts." Isa. 6 : 3.

307. *To what duty should the consideration of a holy and sin-hating God lead us?*

To be pure and holy ourselves.

308. *What is the fifth moral attribute of God?*

PATIENCE.

309. *What do you mean by the Patience of God?*

His slowness to anger, and long-suffering disposition.

210. *How do you prove His Patience?*

By His daily forbearance, exercised towards the guilty children of men; and by Scripture.

311. *What is the Scripture testimony?*

The Scriptures declare Him to be, "the God of patience;" "slow to anger," "long-suffering." Rom. 15 : 5; Ex. 34 : 6; Neh. 9 : 17.

312. *What practical inference from the Patience of a long-suffering God?*

The duty of great gratitude to God for his long-

suffering, towards us; and the duty of great forbearance on our part, towards our offending fellow-creatures.

313. *What if God were as quick to anger and retribution as men are, or would be, if they had full power for vengeance?*

The earth would long ago have been emptied of its inhabitants.

314. *What is the sixth moral attribute of God?*

COMPASSION.

315. *What do you mean by his Compassion?*

Pity towards sufferers.

316. *How do you prove the Compassion of God?*

Benevolence, of course, leads to pity the distressed; and the Scriptures say, "Thou art a God full of compassion." Ps. 86: 15.

317. *What practical inference does the Compassion of God yield us?*

Great consolation to ourselves in distress; and our great duty to compassionate our suffering fellow-creatures.

318. *What is the seventh moral attribute of God?*

MERCY.

319. *What is Mercy?*

In a general sense, it means mere compassion. "He was neighbor that showed mercy." Luke 10: 36, 37.

320. *What is the meaning of Mercy in its strict gospel sense?*

Disposition to pardon and forgive.

321. *What is it to forgive?*

To lay aside anger.

322. *What is it to pardon?*

To lay aside punishment.

323. *Whose prerogative is it to pardon? and whose to forgive?*

It belongs to the *ruler* to pardon; to the *private individual* to forgive.

324. *Which is it our duty to extend to our offending fellow-creatures?*

Forgiveness: pardon is not our prerogative.

325. *Which may we seek from God?*

Both.

325. *What is the difference between Mercy and Grace?*

Mercy is an attribute of God; Grace is not, but refers to mere favors shown, and the terms on which favor is granted.

327. *Give an illustration.*

Grace is mere unmerited favor, like a gift to a beggar; but Mercy is disposition to pardon the guilty.

328. *How do you prove the Mercy of God?*

By both Scripture and reason.

829. *What is the Scripture testimony?*

"The Lord is of great mercy, forgiving iniquity, transgression and sin." Num. 14: 8.

330. *How does reason prove the mercy of God?*

His benevolence would, of course, desire, if consistent, the happiness of all, even the most wicked.

331. *Can reason prove it consistent with the law and justice of God to pardon the guilty? and in what way consistent, if at all?*

No; nothing but a revelation from God can show in what way it might be consistent, or whether it could be consistent at all.

332 *Does this add another proof that a revelation has been given?*

Yes; for infinite goodness would certainly lead him to reveal what is indispensable to the happiness of his creatures to know.

333. *What then is the greatest reason of all why a revelation has been given to mankind?*

To teach the fact, and the way, of Salvation through Christ.

334. *From what originated the plan of Salvation?*

From the love, the wisdom, and

THE PURPOSES OF GOD.

335. *What do you mean by the Purposes of God?*

That God from eternity planned all things, for the best.

336. *How do you prove this?*

By His goodness and wisdom.

337. *How from these?*

God could not be infinitely good without *desiring* what was best; nor infinitely wise without devising a plan for its accomplishment.

338. *Did any man ever start to build any thing without any desire, or design, as to what his building should be?*

Never. Much less could an infinitely wise God be guilty of such folly.

339. *Can you prove the* being *of a God without proving his* Purposes?

No; because the main argument that proves his

existence, is the argument from *design* or *purpose.*

340. *Do the Scriptures teach the doctrine of the Divine Purposes?*

Yes. "He worketh all things after the counsel of his own will." Eph. 1: 11.

341. *Do not the Purposes of God take away our freedom?*

No; for they do not touch us.

342. *How is it that His Purposes do not touch us?*

Because *purposing* to touch, touches nothing; purposing to do, does nothing.

343. *What, then, does touch us?*

The hand or agency of God.

344. *Can the hand or agency of God, then, reach and govern our actions, and yet leave us free?*

Yes; for *we* reach and govern each others' actions, day by day, and yet leave each other free; and surely God can do what we can.

345. *When do we govern our neighbor's actions and yet leave him free?*

In every offer or invitation that we give and he accepts.

346. *Does God exert no other kind of agency over us but that of motive?*

No, except in regeneration; nor then save in *view* of motive.

347. *Do, then, neither his agency, nor his purposes, disturb our freedom?*

Neither the one nor the other.

348. *How far, then, may the purposes of God extend and yet leave us free?*

To every thing.

349. *How far do the Scriptures teach, that his Purposes do extend?*

"He worketh *all things*, after the counsel of his own will." Eph. 1: 11.

350. *Do the Purposes of God extend to the time of man's existence on the earth?*

Yes. "There is an appointed time for man upon the earth." Job 7: 1.

351. *Do the Purposes of God extend to the place of our abode?*

Yes. "He hath determined the place of their habitation." Acts 17: 26.

352. *Do the Purposes of God extend to the time of our death?*

Yes; "his days are determined; the number of his months are with thee; Thou hast appointed his bounds that he cannot pass." Job 14: 5.

353. *But does not David say that "men of deceit and blood shall not live out half their days?"* Ps. 55: 23. (Original.)

Yes; for God has purposed they shall not live out half the days he would have allowed them, were it not for their sins.

354. *What then comes under the Purposes of God?*

All worlds; all creatures; and all events. "He worketh all things after the counsel of his own will." Eph. 1: 11.

355. *Did the Purposes of God extend to the existence of sin?*

Yes; for REDEMPTION was the first grand object of Creation. "All things were created—*for Him.*"

(Christ): i. e. for the display of the Meditorial glory.

356. *Did the* Agency *of God extend to the* entrance of sin *?*

Yes; so far as to arrange all the circumstances necessary for the trial of a being under probation; such as the garden, the apple, the appetite, &c.: and so in regard to our own sin; but not so far as at all to necessitate or compel its commission; nor at all to impair the most perfect freedom of choice in our actions.

357. *Did both God's purpose and agency comprise the existence of sorrow in the world and the universe ?*

Yes; as the punishments or consequent of sin.

358. *Is there any difference between the* Purposes *of God and the* Sovereignty *of God ?*

Yes; His purposes respect His designs and plans; His sovereignty, the reasons of His actions. His plans purpose all things for the best, we know; but in following out His plans, He does many things from reasons entirely unknown to us; and His acting from reasons all His own, is what we mean by His sovereignty.

359. *How does God execute His Purposes?*

In Creation, Providence, Redemption, and final Retribution.

CREATION.

360. *Does the Bible teach that God is the Creator or first Cause of all things?*

Yes; "All things were created by Him." Col. 1: 16.

361. *How did God create all things?*
By the word of His power. "He spake and it was done:" He commanded and it stood fast: He said, "Be light, and light was." (Original.) Ps. 33: 9. Gen. 1: 3.

362. *When did God create all things?*
"In the beginning God created the heavens and the earth." Gen. 1: 1.

363. *How long ago was that beginning?*
We do not know; the Bible does not tell us.

364. *In how long time did God create the world?*
"In six days the Lord made heaven and earth, the sea, and all that in them is." Exodus 20: 11.

365. *How long since the creation of Man?*
About six thousand years.

366. *For* whom *were all things created?*
"The Lord made all things for Himself." Prov. 16; 4.

367. *For whom then were you made?*
For God.

368. *For whom ought you to live?*
For God.

369. *For whom are you living? for God? or for yourself?*

370. *For* what *were all things made?*
To please God. "For His pleasure all things were created." Rev. 4: 11.

371. *For what then ought you to live?*
To please God.

372. *How can we please God?*
By doing His will.

373. *Which is your highest aim and dearest object? To do God's will, or your own?*

374. *For what special purpose did God create* man *in particular?*

"I have created him for my glory." Isa. 43: 7.

375. *What then ought to be the great aim of all our actions?*

To glorify God. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 21.

376. *What is it to glorify God?*

To love Him and keep His commandments.

377. *What then is the chief end for which we were created?*

To love and serve the Lord.

378. *Have you ever yet begun to answer the end for which you were created?*

379. *Man destroys that which does not answer the end for which it was made, and will not God destroy the soul that will not answer the end for which it was created?*

He will.

380. *What then will become of you?*

381. *When God had completed the great work of Creation to what did he next proceed?*

PROVIDENCE.

382. *Of how many parts does Providence consist?*

Two: Upholding and Governing the Universe.

383. *But when any thing is brought into existence will it not continue to exist,* of itself, *unless something destroys it?*

No; it requires the same power to uphold that it did to create. It was the word of God's power that created; and Paul tells us that "He *upholds* all things by the word of his power." Heb. 1: 3.

384. *What then would become of the world and the creatures, were God to withhold his supporting power for a single moment?*

That moment we should sink into non-existence.

385. *Could we not draw a single breath without God?*

Not one; nor could another pulse beat unless God were there to send it.

386. *What proof of this?*

"In Him we live, and move, and have our being." Acts 17: 28.

387. *Have you any proof from Reason?*

Yes; Nothing can move without a mover—the pulse, no more than a world.

388. *How far does the* PROVIDENTIAL GOVERNMENT *of God extend?*

To His PHYSICAL, MENTAL, and MORAL Government, especially to the Physical and Mental.

389. *What do you mean by* Physical *Government?*

Government over matter.

390. *What do mean by* Mental *Government?*

Government over mind.

391. *How does God govern matter?*

By force.

392. *How does He govern mind?*

By motive.

393. *Give an instance of His governing matter by force.*

Moving the winds, and waves, and worlds in their courses.

394. *Give an instance of His governing mind by motive?*

By books He moves the scholar, and by appetite the animal, to desire, to choose, and to enjoy.

395. *How far does God's Physical Government extend?*

Over the whole empire of matter.

396. *How far does the Mental Government of God extend?*

Over the whole empire of created mind.

397. *Does the Physical Government of God cause our existence?*

Yes; "*Thy hands* have made me." Job. 10: 8. Ps. 13: 9, 16.

398. *Does God provide food for all His creatures, both brute and human?*

Yes; He causeth grass to grow for cattle, and herb for the service of man. "Thou openest Thy hand and satisfiest the desire of every living thing." Ps. 104: 14, and 145: 15, 16.

399. *But does not man provide his own food and raiment?*

No; man's agency is necessary as means; but no agency nor effort of man can bring one drop of rain from heaven, or cause one lamb or seed to grow.

400. *For how much, then, are we indebted to God?*

For every crumb, and thread, and breath, and blessing.

401. *And what ought we to render in return to God for all His blessings?*

All we are and have, for ever.

402. *Does the Providence of God extend to the smallest, as well as the greatest matters?*

Yes; "Not a sparrow falleth on the ground without your heavenly Father;" and "the very hairs of your head are all numbered." Matt. 10: 29, 30.

403. *Does the Providence of God extend to what men term matters of chance?*

Yes; "The lot is cast into the lap, but the whole disposal *thereof*, is of the Lord." Prov. 16: 33. 1 Kings 22: 34.

404, *Is there any such thing then as chance or accident?*

No. Nothing happens without God.

405. *Does the Providence of God extend to all our afflictions?*

Yes; "Affliction cometh not forth of the dust; neither doth trouble spring out of the ground." Job 5: 6.

406. *Does God's Providence extend to all our mercies?*

Yes; "Every good and perfect gift is from above, and cometh down from the Father of lights." Jas. 1: 17.

407. *Wherein does the Mental Government of God appear in the Providential?*

In God's Providential government over the empire of mind.

408. *Does the Providential Government of God extend to the hearts of men, and even to their lips?*

Yes; "The heart of the King is in the hand of the Lord as the rivers of waters; He turneth it whithersoever He will;" and "The preparations of the heart and the answer of the tongue are from the Lord." Prov. 16: 1, and 21: 1.

409. *Does the Providential Government of God extend to the ordinary actions of men?*

Yes; "Except the Lord build the city, they labor in vain that build it: Except the Lord keep the city the watchman waketh but in vain." Ps. 127: 1.

410. *Does it extend to the actions of good men?*

Yes; "The steps of a good man are ordered by the Lord." Ps. 37: 23.

411. *Does it extend to the actions of bad men?*

Yes; for God calls the sinner His "rod," His "saw," His "axe;" and says I will send him against a hypocritical nation." Isa. 10. Again, "It was not you that sent me hither, but God." Gen. 45: 8.

412. *Does it extend to the actions of devils?*

Yes; The Lord said to Satan, "Behold he is in thine hand; but save his life." Job 2: 6.

413. *Does the Providence of God extend to the revolutions of empires?*

It does. "I will overturn, overturn, overturn, till He come whose right it is." "Promotion cometh neither from the east nor from the west, nor from the south, but God is judge; he putteth down one and setteth up another." Ez. 21, 7. Ps. 75: 6; 7.

414. *Does the Providential Government of God decide the earthly condition of men, as to wealth or poverty, elevation or depression in life?*

Yes; "The Lord maketh poor and maketh rich: He bringeth low and lifteth up." 1 Sam. 2: 7.

415. *Does God govern the actions of the brute creation?*

Yes; "I will appoint over them the dogs to tear, and the fowls of heaven and the beasts of the field." "I will send hornets before thee."—"He spake and

locusts came and caterpillars."—"Against Israel shall not a dog move his tongue."—"I have commanded the ravens to feed thee." Jer. 15 : 3. Ps. 105 : 34. Exod. 23 : 28. 1 Kings 17 : 4.

416. *Does the Providential extend to*

THE MORAL GOVERNMENT OF GOD?

It does.

417. *What do you mean by His Moral Government?*

Government by moral influences on the mind.

418. *Give an example of Moral Government.*

That of a parent over his child; or of a ruler over his subjects.

419. *What is the difference between Mental and Moral Government?*

All Moral is Mental government; but all Mental is not Moral. The controlling influence of all motive on mind is mental government; but the influence of none but *moral* motives is *moral* government.

420. *Where do we see the difference?*

The minds of all animals are governed by motive, yet none but the minds of moral agents are ruled by moral influences.

421. *Amongst men are there any instances of motive influence, that is not also moral influence?*

Yes; one mind is drawn by an argumentative, another by a florid style; one by the sublime, another by the beautiful. The influence is mental, but not moral. It rules the mind or choice, but has no moral character for good or evil.

422. *But do not mere natural influences, like that of taste or appetite, sometimes assume a moral character; a merely mental,* become *a moral motive?*

Yes; it did in the case of Eve's transgression; and always does when the divine command reaches the question of animal indulgence.

423. *Into how many parts is the Moral Government of God divided?*

Four; Providential, Legal, Mediatorial and Spiritual.

424. *How is the Providential a part of God's Moral Government?*

Because the events of the Providential Kingdom are so ordered as to bear a moral influence on the minds of men.

425. *Do the Scriptures affirm this?*

Yes; "The Lord thy God hath led thee these forty years in the wilderness, to humble thee, and to prove thee, and to know what was in thine heart, whether thou wouldst keep the commandments of God or not." Deut. 8: 2.

426. *What are the three grand requisites for a Moral Government?*

A moral governor, moral agents, and a moral law.

427. *What are the three grand requisites in a Moral Governor?*

Character, Capacity, and Authority.

428. *Why these?*

Because without character no one is fit to reign; without capacity, no one is qualified to reign; and without authority, no one has a right to reign.

429. *Has God these three requisites?*

Yes, in infinite perfection. Infinite goodness is

His character; infinite wisdom and power His capacity; and His claims as our Creator, Preserver, and Redeemer, give Him infinite authority over us all.

430. *What is Moral Agency?*
A *course of action*, either right or wrong.

431. *Who are Moral Agents?*
God, and all His rational creatures.

432. *Are all Moral Agents accountable beings?*
No; none but created moral agents. God is not an accountable Being.

433. *What is the difference between a Moral Agent and an Accountable Being?*
Both have duties to perform; but the *one is under law*, the other is not; one is bound to give an account of his actions, the other is not. God is a Moral Agent, but is not accountable to any; but man is both a moral agent, and an accountable being likewise.

434. *Has God duties to perform?*
Yes; to love Himself, and His law, and His glory; and to maintain His righteous government over His creatures, are duties He owes to Himself.

435. *What is necessary to Moral Agency?*
Capacity to understand what is right, and power (possessed or accessible) to do it.

436. *What is necessary to Accountability?*
Righteous moral law, proclaimed, by rightful authority, with capacity to understand, and power to obey.

437. *Why is righteous law necessary; and that proclaimed or published?*
Because a wicked law no one is bound to obey; nor any law unless published.

438. *But is no one bound by any law unless he know what it is?*

Not unless the law has been duly published.

439. *What proof that capacity to understand, and power to obey, are necessary to accountability?*

Common sense decides that a brute creature with no capacity to understand, nor power to obey moral law, can be accountable.

440. *What are the capacities and powers necessary to moral agency or accountability?*

Reason, Conscience, Liberty of Choice, and Moral Sensibility.

441. *What do you mean by Moral Sensibility?*

Sensibility of mind to moral objects.

442. *What is the difference between Conscience and Moral Sensibility?*

Conscience is that power of the mind which merely *approves* or *disapproves*; but Moral Sensibility, that attribute of the heart, which *loves* or *hates* the right or the wrong, the good or evil presented.

443. *What do you mean by the Liberty of Choice necessary to Moral Agency?*

The power of *choosing or refusing*, when good or evil is set before us.

444. *But is it not essential to Freedom to have not only the power of* choosing, *but of* doing *as we choose?*

No; it is to *Physical*, but not to *Moral* freedom —for if a man choose or desire to kill his neighbor, he is in God's sight a murderer, even though he is lying in a dungeon and in chains.

445. *How do you know that we possess all these*

powers and faculties that are necessary to Moral Agency?

By our consciousness.

446. *Is there any power above our own accessible to help us to perform our duties?*

Yes; the power of God; for me may come to God and "find grace to help in time of need." Heb. 4: 16.

447. *What constitutes*

THE *LEGAL* PART OF GOD'S MORAL GOVERNMENT?

The government by his moral law.

448. *What is the Law Book of God's Moral Government?*

The Bible.

449. *Where in that Book do you find God's Moral Law?*

Chiefly in the Ten Commandments. Ex. 20.

450. *What is the great fundamental principle of God's Moral Law?*

Love to God and our fellow-creatures.

451. *Does God claim this as the sum of all His requirements?*

Yes; Christ tells us that "on these two hang all the law and the prophets." Luke 10: 27.

452. *Which kind of love are we bound to exercise towards God; Benevolence, or Complacency?*

Both.

453. *What must be the measure or amount of our love to God?*

"With all our heart, and soul, and strength, and mind." Luke 10: 27.

454. *What are we to understand by that?*

That we are to love God more than all other objects; and as much more as our utmost capacity admits.

455. *Why?*

Because God is infinitely greater and better than all, and deserves to be loved in proportion to His excellence.

456. *Do you love Him so much more?*

457. *Do you love Him as much as you do self?*

458. *Do you love Him at all?*

459. *What is the second branch of the law of love?*

Thou shalt love thy neighbor as thyself.

460. *What is meant by neighbor?*

All other men, whether friend or foe: whether of our own nation, or any other.

461. *How do you prove that?*

The good Samaritan regarded and treated as his neighbor, the Jew he found in distress, although the Jews and Samaritans were different nations, and deadly enemies to each other; and this case Christ quotes to show that we must love as our neighbors, all men, of every clime and color, friend and foe. Luke 10: 33–37.

462. *But* why *should we love others as ourselves?*

Because our fellow-creatures are of as much value in the scale of being as ourselves.

463. *Does the command to love our neighbor as ourselves require the father to feel the same natural affection towards others' children as for his own? or to leave his own children or interests to take care of others?*

No; but it requires us to desire as much good to others as to ourselves; and to do all for them that in like circumstances we should like others to do for us. "Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7 : 12.

464. *What is the preface to the Ten Commandments, otherwise called the Decalogue?*

The preface to the Ten Commandments is, "I am the Lord thy God which brought thee out of the land of Egypt and out of the house of bondage." Ex. 20 : 10.

465. *What does the preface to the Ten Commandments teach us?*

That those who are God's own people by special covenant and by special favor are bound above all others to keep His commandments.

446. *And are we now as specially bound to God on these grounds as were Israel of old?*

Yes, and more so; for we, as a nation, above all others, have been adopted into their place, and have been more, and far more, blest than they.

467. *What is the first commandment?*

"Thou shalt have no other gods before me." Ex. 20 : 3.

468. *What is the leading object of the first commandment?*

To forbid all outward idolatry like that of the heathen, and all the inward idolatry of the heart.

469 *What do you mean by the inward idolatry of the heart?*

Allowing to any other object the highest place in the heart—that place which of right belongs to God alone.

470. *Is there any idolatry in Christian lands?*
Yes; sinners in Christian lands are as deep in idolatry as the heathen, though not addicted to image worship.

471. *How can men be as deep in idolatry here as in heathen lands?*
Because all sinners in Christendom, as well as heathendom, allow to other objects that place in their hearts which of right belongs to God only.

472. *Which, then, is the real idolatry of the heathen world—their image worship, or the alienation of their hearts from God to other objects?*
Their alienation of heart to other objects; the same as the idolatry in Christian lands.

473. *What, then, are in reality the religious rites and idolatrous worship of the heathen?*
Mere superstitious observances, adopted to quiet the demands of the religious principle in man.

474. *Has any religious principle survived the fall in the heart of man?*
Yes; a religious principle, but no principle of religion. Conscience is still alive to the duty of religion, though the heart is dead against it.

475. *What, then, is the true philosophy or cause of the heathen worship and religion?*
It is the wicked heart's attempt to quiet and compromise with conscience. Conscience urges the duty of religion and religious worship; but the heart, hating a holy God and a holy worship, contrives deities that will allow their votaries to worship and yet to sin on undisturbed.

476. *What, then, are the grand objects of the*

heart's idolatry here and every where? what the trinity of idols that the wicked world adore?

Wealth, Honor, and Pleasure.

477. *Do the Scriptures consider devotion to these as real idolatry?*

They do: they tell us that "covetousness (i. e. the love of gold) is idolatry;" and, of course, the same is true in regard to the others. Col. 3: 5.

478. *But why do wealth, honor and pleasure hold the highest place in the sinful heart?*

Because they tend to self-gratification.

479. *What, then, at last is the real and the only idol of the sinful heart?*

Self: self-love is always highest till love to God takes the throne, and puts down self into subordination.

480. *Are you, then, an idolater?*

481. *Are you a worshipper of the true God? or do you worship nothing?*

482. *If you worship nothing, then what compromise does your heart make with your conscience? how manage to stifle the voice within, which tells you that every rational being in every world ought to love and worship the God that made him?*

483. *When the first commandment forbids idolatry, what opposite duty does it require?*

That we choose the Lord alone for our God.

484. *What do you mean by choosing the Lord for our God?*

Yielding to him the highest place in our hearts, and devoting our hearts and lives to his service.

485. *What, then, is the sum and substance of what the first commandment both forbids and requires?*

That we must have no God but the Lord, but must have the Lord for our God?

486. *Have you ever yet renounced every idol, and chosen the Lord for your God?*

487. *What ought to be the object of your highest love?*

488. *What is your highest and dearest object? self or God?*

489. *Is it a small sin, or a heinous crime, to cast the love and fear of God away, and to allow sinful self to be your God?*

490. *Why is the command against idolatry made the first commandment?*

Because idolatry is the most universal and the greatest sin.

491. *What is the second commandment?*

"Thou shalt not make unto thee any graven image. or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Ex. 20: 4, 5.

492. *What is the difference between the second commandment and the first?*

The first forbids all idols, the second all images; the first forbids having any idols in the heart, the second all images before the eye. The sin forbidden in the first is the cause, the sin denounced in the second the effect: yet both refer to the same great and wide-spread species of wickedness.

493. *What, then, is it the main object of the second commandment to forbid and require?*

To forbid all image worship, and all that would tend thereunto; and to require all men to worship God in spirit and in truth." John 4: 2, 3.

494. *Do you worship God in spirit and in truth?*

495. *What reasons are given for obeying this command?*

The first is, "that the Lord is a jealous God."

496. *What is meant by His being a jealous God?*

That God watches the first wanderings of the heart, and is angry whenever any of that glory and honor that are due to Him alone, are given to any other object.

497. *What is the second reason?*

That God visits the iniquities of the fathers upon the children to the third and fourth generations of them "that hate Him."

498. *Is it just to visit the iniquities of fathers upon children?*

Yes; when children follow in the wicked footsteps their fathers trod, and hate and disobey God themselves.

499. *What is the third reason for keeping the second commandment?*

That God shows mercy to thousands (of generations) that love Him and keep His commandments.

500. *Does the Bible add the word generations after the word thousands, making the text read thousands of generations?*

No; nor does the Hebrew text add it after the third and fourth; and if it may be added in the one case, it may also in the other.

501. *Suppose it then added to both, what must*

we then understand by God's visiting the iniquities of the fathers upon the children to the third and fourth generation of them that hate Him, and showing mercy to thousands of generations of them that love Him and keep His commandments?

That God will follow far down with judgments those who hate and rebel against Him; and very much further still, with mercies, those who love Him and keep His commandments.

502. *What loud warning does this passage sound in the ears of sinners?*

Immediately to cease their career of iniquity, lest they entail their own character and curse upon generations yet unborn.

503. *What great encouragement does this afford to men to a life of piety?*

That their characters and blessings may flow down to generations unnumbered, when themselves are dead.

504. *Are your life and example such as you would wish those who come after you to copy?*

505. *What is the third commandment?*

Ex. 20: 7. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

506. *What is it to take the name of God in vain?*

To use it irreverently.

507. *Can men violate the* spirit *of this command even when they do not use the name of God at all?*

Yes; by speaking irreverently of His works, His word, His worship, His ordinances, His Providences, His people, or His religion.

508. *What penalty does God threaten against all who take his name in vain?*

That He will not hold them guiltless.

509. *What is meant by not holding them guiltless?*

That He will hold and treat them as guilty, and inflict condign punishment.

510. *What then will befall those who not only take His name in vain, but are guilty of profane swearing and blasphemy?*

A still more terrible doom.

511. *What is Christ's rule as to profane or irreverent language of every kind?*

"Let your *communication* be yea, yea, and nay, nay, for whatsoever is more than these cometh of evil." Matt. 5: 37.

512. *Is profaneness the most inexcusable of all sins?*

Yes; the thief pleads his hunger, and the murderer the abuses he has received, or the gain he is going to reap; but the profane swearer has neither the one excuse nor the other for breaking the third commandment.

513. *Does God regard the words we utter, the language we use, as a true index of our hearts?*

"Yes;" for out of the abundance of the heart the mouth speaketh." Matt. 12: 34.

514. *Will our words come up in remembrance at the last day?*

Yes; for every idle word we must give account in the Day of Judgment. Matt. 12: 36.

515. *Will our words have an influence in fixing our eternal destiny?*

Yes; "By thy words thou shalt be justified, and

by thy words thou shalt be condemned." Matt. 12: 37.

516. *What influence is brought to bear upon the tongue?*

"It is set on fire of hell." Jas. 3: 6.

517. *What kind of sin is that for which there is no forgiveness, neither in this life nor that which is to come?*

A sin of the tongue. "Whosoever speaketh a word against the Holy Ghost it shall not be forgiven, neither in this world nor in the world to come." Matt. 12: 32.

518. *Is your tongue ever "set on fire of hell?"*

519. *Have you any idle words to give an account of at the Day of Judgment?*

520. *Are you sufficiently cautious and prayerful as to the language of your lips?*

521. *What is the fourth commandment?*

"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

522. *What is the first precept of the fourth commandment?*

"Remember the Sabbath day."

523. *Why are we commanded to* remember *the Sabbath Day?*

Because so much is said and read, and done on the Sabbath, without remembering what day it is.

524. *Do you not sometimes forget it?*

525. *Has the Sabbath become entirely forgotten and lost by any portion of mankind?*

Yes; by whole nations; even where the septenary division of time continues.

526. *Is there no danger of its being lost here?*

527. *What is the second precept of the fourth commandment?* b

"To keep the Sa bath holy."

528. *What is it to keep the Sabbath holy?*

To devote our thoughts, words and actions, all that day to heavenly, not to worldly things.

529. *What is the third precept of the fourth commandment?*

"Six days shalt thou labor."

530. *Is it every one's duty to labor six days in the week?*

Yes; in some useful employment of body or mind.

531. *But may not wealth excuse a man for idleness?*

No; nothing but weakness, or disease of mind or body.

532. *What evils does idleness engender?*

Crime, disease, death, perdition.

533. *But what shall a man do who has already all the wealth he needs for his support?*

Labor for God and the salvation of souls; gain and give to the cause of humanity and religion, at home and abroad, over all the world.

534. *What is the fourth precept of the fourth commandment?*

To finish all our secular business within the six secular days. "Six days shalt thou labor and do all thy work."

535. *But have not some men more secular business than they can perform in the six secular days?*

Yes; but they have no right to more. God allows no man to take more on his hands than he can do in the six.

536. *How do you prove that?*

God would never have commanded us to do all in six days if he allowed us to take more than we could complete in six.

537. *By the month or year together, could a man do as much in the whole seven days of the week as in the six?*

No. No man can do so much, or travel so far.

538. *What motive is here presented for finishing our works within the six days?*

God's own example; "for in six days the Lord made heaven and earth, the sea, and all that in them is."

539. *What is the fifth injunction (or series of injunctions) of the fourth commandment?*

"In the Sabbath of the Lord thy God thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates."

540. *Is any man, then, held to be a Sabbath breaker if he set his servants, or children, or cattle at work, even though he do not work himself?*

Yes; or if he *permit* either a child or a domestic

or even a stranger that is sheltered beneath his roof to labor, or otherwise violate the day of God.

541. *But suppose he has not power to prevent his son or servant, or the stranger from violating the Sabbath?*

He *must* prevent it. God will take no excuse at his hands. The head of every house is in God's sight bound to be its master, and actually to prevent Sabbath-breaking in his house; or banish the Sabbath-breaker from his establishment.

542. *But which is the easy and the right way to prevent, without resort to severity?*

To begin early, and to teach and train every soul in the mansion to reverence the Lord's day from the very beginning.

543. *What will God do to those parents or guardians or masters, who let go the reins of government, till those they are bound to govern are above and beyond them?*

He will task them to a dread account hereafter.

544. *When God says thou shalt not do any work, thou, nor thy son nor thy daughter, nor thy man servant, &c., are not only all kinds of work, but all other worldly occupations or engagements forbidden, such as travelling, studying, reading, writing, and conversation on worldly subjects?*

Yes; and all worldly visiting, amusements, and self-gratification. God's words are, "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58: 13.

545. *Do you not sometimes seek your own pleasure or speak your own words on the day of God?*

546. *What was the penalty in former days for violating the Sabbath?*

"Every one that defileth it shall surely be *put to death:* whosoever doeth (any) work therein, that soul shall be cut off from his people." Ex. 31: 14; and 35: 2.

547. *Is God as angry now as ever against the Sabbath-breaker?*

Just the same now, and always will be.

548. *Is there any kind of work a man may do on the day of God?*

Yes; works of mercy—to man or beast. Luke 13: 10; and 14: 15. Matt. 12: 1. We may impart food to the hungry, or relief to the distress of man or beast on the Sabbath day.

549. *By what motives is the duty of keeping the Sabbath here enforced?*

That "God rested on the seventh day; blessed the Sabbath day and hallowed it."

550. *How long did the seventh day continue to be the Sabbath?*

More than four thousand years. The seventh day was set apart for a Sabbath in the garden of Eden, twenty-five hundred years before this fourth commandment was given on Mount Sinai.

551. *How does that appear?*

Because we are told immediately on the completion of the creation, that "God blessed the seventh day and sanctified it" (Gen. 2: 3); and because it was needed before the law as much as since; and it commemorated God's rest then as now.

552. *What reason have we for supposing that the first day has been kept as the Sabbath since the days of Christ?*

Because it is called in the New Testament, "The Lord's day;" and on this day the disciples

met for worship. Rev. 1: 10; Acts 20: 7; 1 Cor. 16: 2. And it was kept by the early Christians as a Sabbath.

553. *What is meant by God's blessing the Sabbath day?*

His making it a blessing to all who keep it.

554. *Is the Sabbath a real blessing to the world?*

Yes; it is the guardian of all the dearest interests of mankind; the great promoter of learning, liberty, peace, prosperity, morality, religion, and salvation.

555. *What is the condition of the nations where no Sabbath is foand?*

They are all sunk in barbarian or heathen degradation.

556. *Does every nation then and every individual that turns his back on this day of God, shut himself off from the richest blessings of Heaven?*

Yes; and brings himself under the curse.

557. *What is meant by God's "hallowing the Sabbath day?"*

Setting it apart from a common to a sacred use.

558. *Does God regard it as a great sin for man wilfully to profane what he has hallowed?*

Yes; and punishes accordingly.

559. *Do you recollect any cases where men have wilfully desecrated this day that God hath so solemnly consecrated?*

Yes; the man in the wilderness, who in contempt of God's law gathered sticks on the Sabbath day; and the case of the French nation in the day of their great revolution, when they wilfully blotted out the day of God from their calendar, and even

abolished the seventh day division of time for decades, or divisions of ten days each.

560. *What were the consequences?*

The man in the wilderness was stoned to death by express command of God. Numb. 15: 35. And the French nation was deluged in blood. (See French Revolution.)

561. *Do you know of any other cases of the sore judgments of God, though less severe, on nations or individuals for Sabbath-breaking, either in former or later days?*

Yes; the whole nation of Israel was carried and kept captive for seventy years, that the land might enjoy her Sabbaths of which they had despoiled it. Lev. 26: 34–35; and 2d Chron. 36: 21.

And in our own days the destruction of pleasure riders on land and water on the Sabbath day, is of appalling frequency.

562. *As a general rule, are men gainers or losers in their temporal interests, by breaking the Sabbath for gain?*

Great losers in their temporal, and infinite losers in their *eternal* interests; and therefore all who would be happy in the world to come, or even prosper in this world, must keep holy the Sabbath day.

563. *What division of the ten commandments is supposed to end here with the fourth?*

That part which was written on the first table of stone, containing our duties to God; the remaining six, containing our duties to man, being written on the second table.

564. *What is the fifth commandment?*

"Honor thy father and mother, that thy days may be long in the land that the Lord thy God giveth thee." Ex. 20: 12.

565. *What is it to honor parents?*

To love, reverence, and obey them.

566. *What peculiar kind of love or affection are children bound to exercise towards their parents?*

Kindred and grateful affection.

567. *Is kindred affection the duty of children towards their parents?*

Yes; and of parents towards their children; and of brothers and sisters, and of all other kindred, one towards another.

568. *How does that appear? Is not kindred affection a mere animal instinct, common both to the brute and human race?*

Yes; and therefore the want of it is worse than brutish; and hence to be "*without natural affection*" is rated in Scripture as the lowest stage of human depravity. 2 Tim. 3 : 3.

569. *Is gratitude one part of that love which children owe to their parents?*

Gratitude and love are not the same thing: for love refers to persons, gratitude to favors shown; yet love and gratitude, like benefactor and benefits, are closely connected together.

570. *For what is gratitude due from children to parents?*

For all their countless favors;
Their counsels and cares;
Their pains and their prayers;
Their toils and their tears,
From first to latest years.

571. *Why ought children to honor their parents?*

Because of the parents' superiority in age; and the respect naturally due to the parental relation.

572. *Are children bound by this commandment*

to honor or reverence parents who, by their character or conduct, merit nothing but contempt?

Yes; children are always bound to honor, whoever else may despise them.

573. *Are children bound to do every thing that parents may command?*

Yes; unless what they command be impracticable or wicked.

574. *What is the Bible rule on this subject?*

"Children, obey your parents in the Lord." Eph. 6: 1.

575. *What is meant by "obeying in the Lord?"*

Obeying in all that the Lord approves.

576. *What did God in ancient times command to be done with a son that would not obey his father or mother, after they had chastened him themselves in vain?*

God's command was, "All the men of his city shall stone him that he die." Deut. 21: 21.

577. *What if a child cursed his father or mother?*

"Every one that curseth his father or his mother shall surely be put to death." Lev. 20: 9.

578. *Is God as angry now as ever against disobedient children?*

Yes, the same.

579. *Do you always obey the fifth commandment?*

580. *What promise does this command contain for all who obey it?*

"That thy days may be long in the land which the Lord thy God giveth thee."

581. *Is this a promise that the nation of Israel, if*

obedient, should remain long in the land of Canaan, the land the Lord gave them? or that all men who obey shall live long on the earth, or both?

Both. Primarily it was a promise to that nation; inferentially, "it is a promise of long life and prosperity, so far as shall subserve God's glory and their own highest good, to all such as keep this commandment."

582. *Why does Paul call this the first commandment with promise?" Eph.* 6 : 2, 3. *Does not every commandment of God contain a promise expressed or implied to all who keep it?*

Yes; and Paul does not say that this is the first commandment with promise, but the first commandment with this particular promise; "that it may be well with thee, and that thou mayest dwell long in the earth or the land." Ephes. 6 : 2, 3. Original.

583. *Why the earth or the land?*

Because the Greek word means either.

584. *But have we a right to put those two verses together, and to read it, "the first commandment with the promise that it may be well with thee, and that thou mayest dwell long in the land?"*

Yes; because the verses never ought to have been divided; their sense and truth require them to be joined together.

585. *But are not the divisions of chapters and verses* inspired *divisions?*

No. The original Scriptures had neither chapter nor verse.

586. *Who then divided the Bible into chapters and verses?*

Chiefly the monk Hugo, 1240; Robert Stephens, 1551; and the Jew, Mordecai Nathan.

587. *Does the fifth command imply also the duty of subjection to rulers and all others in authority, as well as parents ?*

Yes; "Let every soul be subject to the powers that be; for there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation." Rom. 13: 1, 2.

588. *If rulers make wicked laws are we bound to obey them ?*

No; for "we ought to obey God rather than men." Acts 5: 29.

589. *But who is to judge whether a law be wicked, and one that it would be wicked to obey ?*

The *Bible*, or the *principles* it lays down.

590. *But who is to interpret the Bible ?*

Every individual for himself, after patient and prayerful investigation, as he shall answer it at the Last Day.

591. *But what must men do if masters, magistrates, or monarchs attempt to compel them to obey wicked laws ?*

Do as Shadrach, Meshach, Abednego and Daniel did in Babylon; go into the furnace or lion's den, rather than sin against God. Dan. 3d and 6th chapter.

592. *What is the sixth commandment ?*

"Thou shalt not kill." Ex. 20: 13.

593. *Does this commandment forbid taking the life of a fellow creature in any case ?*

No; it is the duty of the *Law* to take "life for life." "Whoso sheddeth man's blood, by man shall his blood be shed." Gen. 9: 6.

594. *But was not this precept merely one of the enactments of the Levitical Law, now abrogated and done away?*

No; for this precept was given six hundred years before Levi was born; and more than eight hundred before the Levitical Law was enacted.

595. *If the sixth commandment does not forbid taking life for life, what does it forbid?*

It forbids all murder. Matt. 19: 18. "Thou shalt do no murder."

596. *What is murder?*

Killing a man intentionally, without the command or authority of law.

597. *Is there any difference between the* command *of the law, and the* authority *of law?*

Yes; the legal executioner who executes the murderer on the scaffold, does it by regular *command* of the law: but he who kills the man who is in the act or effort to murder *him*, or his family, is acting by the *authority* of the law against murder, provided the law could in no other way afford protection.

598. *Has the law itself a right to take life for any thing but life?*

No.

599. *Is* "malice aforethought," *always esssential to murder?*

No; a man may murder his neighbor for money; or himself for grief, with no malice against either.

600. *What else besides murder does the law against murder forbid?*

Every thing that would lead or tend to murder of any kind; whether murder for malice, or money, or grief

601. *Can a man be a murderer without taking life?*

Yes; "whosoever hateth his brother is a murderer." 1 Jn. 3: 15.

602. *Are you, then, one in heart?*

603. *Whence do all murders proceed?*

From within; "out of the heart proceed evil thoughts, murders." Matt. 15: 19.

604. *What then does the sixth commandment enjoin in regard to the* spirit of our mind?

To avoid every thing that would lead or tend towards murder: hatred, envy, jealousy and avarice; and to cultivate the opposite spirit of loving our neighbors as ourselves, and of entire submission to the will of God.

605. *What does the sixth commandment enjoin as the rule of our practice in regard to life?*

To avoid every thing that might endanger our own or our neighbor's life or health; and to use "all lawful endeavors to preserve our own life, and the life of others." West. Catech.

606. *What is the first part of the punishment that God denounces against the murderer?*

"The murderer shall surely be put to death." Num. 35: 17.

607. *What is the second part?*

"Murderers shall have their part in the lake that burneth with fire and brimstone." Rev. 21: 8.

608. *Is there any other kind of murder besides that of the body?*

Yes; soul-murder.

609. *In what way may souls be murdered?*

By being tempted into sin.

610. *What sort of sin?*

Unbelief, or any open, or secret sin.

611. *Who is guilty of soul-murder?*

Satan; for "he was a murderer from the beginning." Jn. 8 : 44.

612. *Who else besides Satan may be guilty of soul-murder?*

The infidel, who leads the soul to reject God's truth; the seducer, who leads the soul into any open or secret sin; the mere moralist, whose influence stops the soul this side of Christ; and the procrastinator, who leads the sinner to put off for a more convenient season.

613. *May a person be guilty of the blood of souls, without any of these or any other overt transgressions against them?*

Yes; by neglecting the instructions and warnings, the prayers and efforts that God requires for the salvation of all we can reach or influence.

614. *Who are in special danger of becoming guilty of the blood of souls in this way?*

Parents, of the blood of their children; teachers, of the souls of their pupils; ministers, of the souls of their people; and all that have or might have influence over others, are in danger of their blood by neglect.

615. *Which is worse, to be guilty of the blood of the soul, or that of the body?*

That of the soul is as much worse, as the soul is more important than the body.

616. *If the murderer of the body be doomed to death in this world, and eternal misery in the next, what does the* soul-*murderer deserve?*

A far sorer death, both temporal and eternal.

617. *Of which are there the greater numbers, murderers of the body, or of the soul?*

Of *soul*-murderers, incomparably more.

618. *Are you one of the number, either by leading them to sin, or by neglecting efforts for their salvation, or your own?*

619. *May a person destroy the souls of others by neglecting his own?*

Yes; for he thus influences others to the same fatal neglect.

620. *Is there any kind of soul-murder besides that against a fellow-creature?*

Yes; there is soul suicide, or destroying one's own soul.

621. *How may a man be guilty of destroying his own soul?*

By doing any thing that God forbids, or neglecting any thing that God requires; especially by neglecting or delaying to repent and believe; and give the heart to God.

622. *How much need you do then, to be a destroyer of your own soul?*

Nothing; for to do *nothing* when God requires us to do something, yea, and to do much, is certain self-destruction.

623. *But may we not do something, and yet perish?*

Yes; much. We may give punctual attention to the Bible, the Sabbath, the closet, and even the communion, and yet perish by neglecting to lay hold on Christ, and give the heart and life to God.

624. *Are you daily perilling your own soul now by such neglect, or in any other way?*

625. *Which is the greater crime, self-murder or the murder of others?—to destroy your own soul, or the soul of your fellow-creature?*

Suicide is the worst sort of murder; because our own life is put more entirely under our own care than the life of any other.

626. *May a man be guilty of both kinds of murder at the same time; destroying his own soul, and that of his fellow-creatures?*

Yes; many a man is guilty of the blood of his own soul, and that of hundreds of his fellow-creatures.

627. *And are those hundreds then guiltless themselves because led on by others?*

No; but the tempter who leads, is guilty of the blood of the souls he leads; and those who are led are guilty of self-murder for consenting to go.

628. *What then must we do to in order to avoid the guilt of soul-murder of every sort?*

Do all we can for the salvation of our own souls, and the souls of all our fellow-creatures.

629. *What is the seventh commandment?*

"Thou shalt not commit adultery." Ex. 20: 14.

630. *What does the seventh commandment forbid?*

"All unchaste thoughts, words, and actions."

631. *What does it require?*

"Our best endeavors to preserve our own and our neighbor's chastity in heart, speech, and behavior." West. Catech.

632. *What is the eighth commandment?*

"Thou shalt not steal." Ex. 20: 15.

633. *What is it to steal?*

To take what belongs to another, without his knowledge or consent, and without compensation.

634. *What is robbery?*

Taking what belongs to another with his knowledge, but without his consent, and without compensation.

635. *Which of these does this command forbid?*

Both; and all fraud, gambling, over-reaching, and extortion in our dealings with our fellow-men, as individuals, or with the government under which we live.

636. *What does the eighth commandment require?*

All that conduct towards our neighbor's interests that we should desire from him towards our own.

637. *Is the common course of the world in violation of the spirit of the eighth commandment?*

Yes; the common principle and practice of getting the most possible from our fellow-creature for the least possible in return, is the very spirit of robbery itself; and, of course, all extortion of property or labor for less than its value is robbery.

638. *What will the day of judgment reveal in the light of this command?*

That a great portion of mankind that stood high in the world, were in God's sight mere thieves and robbers.

639. *Do you in all business transactions aim to make your neighbor's side fully equal to your own?*

640. *Do you deal with him as you would wish him in like circumstances to deal with you?*

641. *Is not a contrary course robbery in the sight of God?*

642. *Do you not deem the contrary robbery when against you?*

643. *Is there any other sort of robbery besides that against man?*

Yes; robbery of God. "Ye have robbed me, even this whole nation." Mal. 3: 9.

644. *Wherein may a man rob God?*

"In tithes and offerings." Mal. 3: 8.

645. *How are we to understand that?*

That withholding from the cause of religion a full tenth of all their annual incomes God considered, in the days of Israel, decided robbery of Himself; and he is the same God still.

646. *Which was the more costly command, theirs to maintain the Levitical ceremonies, or ours to give the gospel to every creature, and which is the more important?*

Our duty to give the gospel to every creature is far more expensive, and likewise far more important.

647. *Which then were the greater robbers of God, those who withheld their tenth from the Levitical ceremonial, or those who will not give now the proportion necessary to sustain the gospel at home, and to send it over the world to every creature abroad?*

648. *Is there a still worse way of robbing God?*

Yes; withholding our *hearts* is worse than withholding our money.

649. *Are you doing both?*

650. *What did God say to those who withheld their tenth from the support of religion?*

"Ye are cursed with a curse." Mal. 3 : 9.

651. *What will He then soon say to you if you withhold from Him your money, or your heart, or both ?*

652. *What is the ninth commandment ?*

Thou shalt not bear false witness against thy neighbor. Ex. 20 : 16.

653. *What is meant by false witness ?*

Testifying falsely under oath.

654. *Does this command forbid no false testimony, save that which is* against *your neighbor ? May we bear false witness in our neighbor's* favor ?

No ; no more in his favor, than against him ; but no one bears false testimony, unless to operate against some other ; or to promote some selfish end.

655. *Does this command forbid our bearing* true *witness against our neighbor ?*

No.

656. *Does it forbid any other kind of falsehood, but false testimony, and that before the courts ?*

Yes ; every kind of falsehood, and lying everywhere.

657. *What is it to lie, or commit falsehood ?*

Intentionally to deceive.

658. *In how many different ways may a person be guilty of lying, or falsehood ?*

By the tongue, or the pen, or the press ; by actions, or by silence itself, when truth requires us to speak.

659. *Does this command forbid both slander and flattery ?*

Yes, both ; for both are falsehoods ; flattery is false praise ; slander, false *dis*praise.

660. *Does this command forbid speaking either falsehood or truth against any fellow-creature?*

The spirit of the command forbids our saying any thing, whether true or false, against a fellow-creature, unless absolutely necessary.

661. *Where is this commandment daily and hourly broken?*

In the chase of gain, fame, pleasure and revenge.

662. *Give one instance from the pursuers of gain.*

In the constant practices of the business-world extolling things to be sold, above their value, and decrying things to be bought, beneath it; and amongst the pursuers of gain, pleasure or power in every sort of false representation and misrepresentation to carry a point.

663. *Is this a false world?*

Yes; so false that David said "all men are liars." Ps. 116: 11.

664. *What is the evil tendency of falsehood?*

Its tendency is to embitter and embroil all the relations of life; to take away peace and send malice and war through hearts and houses, neighborhoods and nations; to render useless all testimony and all courts of justice; all books, even the Bible itself; and thus the tendency of falsehood is to destroy all our earthly and all our eternal interests together.

665. *What punishment has God denounced against liars and deceivers?*

"All liars shall have their part in the lake that burns with brimstone and fire." Rev. 2: 8.

666. *What is the tenth commandment?*

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-

servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's." Ex. 20: 17.

667. *What is it to covet?*

To desire.

668. *But is it wrong to desire, and to purchase any thing that is our neighbor's?*

No; but it is wrong to desire what he is unwilling to impart; or what we have no right or power, or providential permission, to possess.

669. *What does this command forbid in spirit and in practice?*

In spirit, it forbids all avarice, and envy, and discontentment with our own condition; and in practice, all gambling, and lotteries; and not only all unrighteous or extreme efforts to gain wealth, but even to make the attainment of wealth the aim and object of our life and our pursuit.

670. *What does it require?*

Entire submission to the will of God, and the allotments of His Providence; that we love our neighbor as ourselves, and his happiness as our own; choose God for our portion and happiness; to set our affection on things above, and to lay up our treasure there.

671. *Does God consider covetousness a great sin?*

Yes; He declares it to be "*Idolatry*;" and sets down as His first command on the first table of stone, and the first precept ever written by the finger of God, his law against idolatry, as the front and leading transgression of all human depravity.

672. *How does God feel towards the covetous?*

"The covetous, the Lord abhorreth." Ps. 10: 3.

673. *What will be their final destiny?*

"No man who is an idolater shall inherit the kingdom of God." Eph. 5 : 5.

674. *What did Paul find out by the study of the tenth commandment?*

That the law of God reaches the *heart*, and even the heart's *desires;* forbidding the first start of wrong emotions; requiring not only that all our words and actions, but that all our feelings, should be such as God approves.

675. *Does any mere man then since the Fall perfectly keep the commandments of God?*

"No; "there is not a just man upon earth that doeth good and sinneth not." Eccles. 7 : 20.

676. *What is the character of all impenitent men?*

Totally depraved.

677. *What do you mean by Total Depravity? Does it mean that there is no truth nor honesty, nor amiableness in man, in his natural state?*

No; there is often much of them all; so much so that the young man in the Gospel, though totally depraved, was beloved of Christ Himself. Mk. 10: 21.

678. *In what then does Total Depravity consist, especially as to its elementary principle?*

In supreme love to self; with no love to God, and no holiness.

679. *Does the Bible affirm the total depravity of all natural men?*

Yes; it declares them to be "lovers of their own selves;" and adds, "In me, i. e., in my flesh, dwelleth no good thing." I know you that ye have not the love of God in you." "The carnal mind is enmity against God." "Every imagination of the thought of the heart is only evil, and that continually." 2

Tim. 3 : 2; Jn. 5 : 42; Rom. 7 : 18, and 8 : 7, and Gen. 6 : 5.

680. *Is man's depravity a mere incident derived from circumstances, or temptations, or is it by nature?*

"We are by nature children of wrath, even as others." Eph. 2 : 3.

681. *How early does mankind go astray?*

"They go astray as soon as they are born."—"Death hath passed upon all men, for that all have sinned." Ps 58 : 3; Rom. 5 : 12.

682. *But how can man go astray, or be depraved, as soon as he is born?*

Because self-love is as really on the throne of the heart, at first, as ever afterwards.

683. *How came the mind of man in that depraved condition?*

By his being a fallen creature.

684. *What do you mean by a fallen creature?*

One from the throne of whose heart the love of God has departed, and self-love taken the throne in its place.

685. *Was love to God on the throne as the highest affection, in the heart of Adam?*

Yes; before his fall; and self-love was entirely subordinate.

686. *How do you know that man is a fallen creature?*

The Bible declares it; "God made man upright, but they have sought out many inventions." Eccl. 7 : 29. "In the day thou eatest thereof thou shalt surely die." Gen. 2 : 17. "I had planted thee a noble vine, wholly a right seed; now then art thou

turned into the degenerate plant of a strange vine ?" Jer. 2 : 21.

687. *How did man's fall occur ?*

By Adam's eating the forbidden fruit. Gen. 3 : 6, 7.

688. *How came he to eat it ?*

By being left to the freedom of his own will, and to the temptation of the devil. Gen. 3d chapter.

689. *How came we to be fallen creatures ?*

It is by reason of our covenant connection with Adam.

690. *What do you mean by a covenant ?*

Amongst men, it is a mere voluntary compact, or agreement, between contracting parties.

691. *What do you mean by a* voluntary *compact ?*

One like a deed or a mortgage, or marriage contract, in which either party may engage or not, as he pleases.

692. *Of what kinds, is the covenant of God ?*

God had four different kinds of covenants.

693. *What are they ?*

One is a mere promise or decree, like the rainbow covenant, which consisted in a mere promise or decree that the earth should never be destroyed by a deluge again. Gen. 9 : 15.

694. *Mention another.*

The Covenant of Redemption, for the Redemption of man ; a compact between the Persons of the Trinity ; voluntary, like the covenants between man and man.

695. *But are not the covenants of God with men*

voluntary in like manner, leaving it optional with man to enter into them or not?

No; God does indeed make proposals or overtures to man, and promises reward in case of compliance; yet He does not leave it to man to comply or not, but commands compliance, and denounces terrible penalty against *non* compliance.

696. *If, then, all God's overtures or proposals to us come in the form of commands, is there any real difference between the covenant of God, and the law of God?*

The law of God on Sinai is very often styled his covenant. Ex. 24: 7; Heb. 3: 8. Yet there is a difference between a covenant of God and *law*, as understood amongst men.

697. *What is the difference?*

God's covenants with men consist of four things: requirement and promise, prohibition and penalty: human law of but two things, prohibition and penalty.

698. *Give an illustration of the two things only in human law.*

The law of man forbids murder, and threatens death against the man who commits it; but it makes no promise to the man who does not commit murder.

699. *Give an illustration of the four things comprised in a covenant of God.*

(1st) If ye be willing and obedient (2d) ye shall eat of the good of the land; (3d) but if ye refuse and rebel (4th) ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." Isa. 1: 19, 20. Such is the substance of all God's commandments.

700. *How many covenants has God made with man?*

The principal are two: the covenant of works and the covenant of grace.

701. *What was the Covenant of Works?*

That made with Adam in Eden before the fall.

702. *What was the purport or substance of that Covenant?*

Do and live.

703. *How much is comprised in do and live?*

It means, obey Me perfectly during the whole time of thy probation, then shalt thou be, and continue, holy and happy, now and for ever.

704. *How do you prove that God made such a covenant with Adam?*

When God said to Adam, "In the day thou eatest thou shalt surely die," it implies, that if he had not eaten there would have been no death: and when he says, after Adam had sinned, "Lest he put forth his hand and take also of the tree of life, and eat and live for ever." it implies that, if Adam had not sinned, he might have taken of the tree of life, and eaten and lived for ever. Gen. 2: 17, and 3: 22.

705. *Was this covenant made with Adam for himself only?*

No; it was made with Adam for *man*, including himself and all his posterity.

706. *How do you prove that?*

Our depraved condition proves it; for we cannot suppose creatures to come out of the hands of a pure and benevolent God so depraved as man, unless some dire lapse or catastrophe had passed over his nature in some former state or period.

707. *What Scripture proofs have you that the covenant with Adam included the race?*

"In Adam all die." "By one man sin entered into the world, and death by sin." "By one man's disobedience many were made sinners." "By the offence of one, judgment came upon all men to condemnation," &c. 1 Cor. 11 : 22; Rom. 5 : 12 ; 18 : 19.

708. *Does that same covenant still exist, and still reach us? and is it still binding on us?*

Yes; it still reaches us with tremendous power, or the whole race would not come into the world fallen, depraved, suffering, and dying creatures. And its commands are still as binding as ever; for God's moral law never commanded any thing but what is morally right; and moral right is binding for ever.

709. *Are the promises or proposals of that covenant still extended to us?—does it still present itself to us as a covenant of life, saying to us, as to Adam,* obey, and live?

It still says to us, "Ye shall keep my statutes and my judgments, which, if a man do, he shall live in them;" and that "The man which doeth these things shall live by them." Lev. 18 : 5 ; Rom. 10 : 5. Yet all this is no promise to sinners.

710. *Why not?*

Because those promises are made to nothing short of sinless perfection, from the first breath to the last; and of course every past transgression or failure cuts off all hope by that old covenant of law.

711. *What proof of this?*

"It is written, cursed is every one that continueth not in all things written in the law to do them." Gal. 3 : 10.

712. *What then is our present relation to the old law covenant?*

Its promises are dead to us, because we are sinners; but its commands still lie upon us, and its curse too is on us as its violators.

713. *But is the old requirement of sinless perfection made upon Adam in the first covenant still binding upon us?*

Yes; even Christ himself commands it, saying, "Be ye therefore perfect, as your Father in heaven is perfect;" Matt. 5 : 48; and he could not command less without commanding us to sin.

714. *But if sinless perfection be commanded in this life, then is it not possible?*

Yes; naturally or physically possible; for God requires no physical impossibility of His creatures.

715. *But if possible in itself, and commanded of God, then is not the doctrine that some men attain sinless perfection in this life, true?*

No; because men are not what they ought to be. God commands many things which man never obeys; the command to be perfect, especially.

716. *Suppose we could and should be perfectly holy and obedient the rest of our days, would that save us?*

No; past transgressions would forever debar us; "yea, any one of all our past transgressions; for cursed is every one that continueth not in *all* things."

717. *Is there any hope or possibility of relief or salvation by the Old, or "First Covenant?"*

None.

718. *But why could not the Law Covenant afford any hope or relief?*

Because we are sinners needing pardon; and Law knows nothing of pardon; all it has to say to man or angel is, obey and live; disobey and die.

719. *Is there any hope then anywhere for sinful man?*

Yes, there is hope in the New Covenant;

THE COVENANT OF GRACE.

720. *What is the Covenant of Grace?*

Its brief purport or substance is, Believe and live. The covenant of works, Do and live; the covenant of grace, Believe and live.

721. *What proof of this?*

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16.

722. *Where is this new covenant revealed to us?*

In the Gospel.

723. *What is the Gospel?*

The good news of salvation for a *world* of sinners.

724. *What is the difference between the Law and the Gospel?*

The Law is a Rule; the Gospel a Remedy.

725. *What is the leading difference between the teachings of the Law and those of the Gospel?*

The Law teaches what we must do, to do right; the Gospel, what we must do to be saved.

726. *But does not the Gospel teach us also to do right?*

Yes; but its teachings of right are the echoes or enlargements of the principles of right, before established by the divine law.

727. *Give an instance.*

The grand principle of right as taught by the Gospel is, to *love God with all the heart, and our neighbor as ourselves;* Luke 10: 37; but this is only an echo of the same lesson, taught in Moses's law, Deut. 6: 5; and Lev. 19: 18.

728. *But was not the Gospel taught in the Old Testament as well as the New?*

Yes; but whether in the Old Testament or the New, those instructions which teach us what to do, to do right, belong specially to the Law; those which teach what to do to be saved, belong exclusively to the Gospel.

729. *On what different principles are the Law and the Gospel founded?*

The Law is founded on Justice; the Gospel on Mercy.

730. *Is the Gospel of Christ in conflict or collision with the Justice of God?*

No; it takes great care not to invade the rights of Justice; but still its great plan and provisions are built, not on the justice of God, but His mercy.

731. *What different treatment would Justice and Mercy give to a world of sinners?*

Justice would give them all their desert, their terrible desert; but the plan of mercy is to forego their desert; to go entirely above it; and to open for them a door of pardon and eternal life.

732. *Through whom does the Gospel reveal its mercy?*

Through the Lord Jesus Christ.

733. *In what way does Christ propose his mercy to mankind?*

In the various offices He sustains.

734. *What are the offices of Christ?*

The office of Prophet, Priest, and King.

735. *What is it to execute the office of a Prophet?*

To proclaim God's truth, man's duty, and events to come.

736. *Was Christ a Prophet?*

Yes; "A Prophet shall the Lord your God raise up unto you like unto me." Acts 3: 22.

737. *Did Christ come as the Herald of God's truth?*

Yes; for He says, "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth. Jn. 18: 37.

738. *Where and what is the truth that Jesus Christ revealed?*

The whole Bible was given by inspiration of His Spirit.

Peter says of them that wrote the Scriptures, that "The spirit of Christ was in them." 1 Peter 1: 11.

739. *What great and special truth did Christ proclaim to the world?*

He brought Life and Immortality to light through the Gospel. 2 Tim. 1: 10.

740. *Was man's immortality unknown till Christ brought it to light?*

Not entirely; yet it was but faintly revealed in the Old Testament.

741. *Is there proof of a future state from reason, aside from revelation?*

Yes; the justice of God proves it.

742. *How does the justice of God prove a future state?*

Justice does not take place in this world, and therefore there must be another where it will.

743. *Wherein does not Justice take place in this world?*

The righteous are often persecuted and oppressed by the wicked; and sometimes even put to death at the stake, while their wicked persecutors prosper and triumph to the end. This is not justice; and as justice does not take place in this world, there must be another where it will.

744. *But if justice does not take place in this world, how do you know it will in any other?*

Because we know from reason, aside from Scripture, that God is just.

745. *Does this argument prove immortality strictly, or merely a future state of rewards and punishments?*

Simply a future state of rewards and punishments; though every presumption favors the idea that our future being will be actually endless.

746. *How far has the opinion of man's immortality extended in the world?*

Very nearly over the entire race. The exceptions are so few, and amongst savages so wild, that they are scarcely an exception.

747. *What does this very general sentiment in favor of man's immortality prove?*

It proves that the sentiment is derived either from reason or revelation, and in either case it must be true.

748. *Why have not the rest of mankind believed it?*

Because so degraded by ignorance, and so blind and stupefied by sin.

749. *Do the Scriptures affirm our immortality?*

Yes; they tell us that Christ brought "life and immortality to light;" and all the Scripture declarations in regard to future rewards and punishments represent them as endless.

750. *Are the instructions of Christ's prophetical office still continued?*

Yes; all Bibles and religious publications in the world, and all the teachers and preachers of righteousness, are Christ's agents or instruments, appointed of him to carry out the instructions of his prophetical office.

751. *In what does the most prominent chapter of the instructions of Christ's prophetical office consist?*

In showing forth the hope of the world in

CHRIST'S PRIESTLY OFFICE.

752. *In what does the work of Christ's Priestly office consist?*

In his Atonement, Righteousness and Intercession.

753. *What do you mean by* The Atonement?

The Propitiatory influence of Christ's death for the sins of men.

754. *What do you mean by Propitiatory?*

Adapted to appease wrath and regain favor.

755. *What proof that this is the true meaning?*

The Scriptures declare it. "Whom God hath set forth as (ἱλαστήριον) a propitiation," or propitiatory sacrifice. Rom. 3: 25.

756. *But why not say that the Atonement is in itself a propitiation, or reconciliation completed rather than "a Propitiatory* influence?"

Because the Scriptures teach us that there is no propitiation completed; no real reconciliation with God, till there is "Faith" in Christ. "Whom God hath set forth as a propitiation *through faith* in his blood." Rom. 3: 25.

757. *How did Christ make the Atonement?*

By dying on the cross for the sins of men. "It is the blood that maketh the atonement." Lev. 17: 11.

758. *How do you know that His death on the cross was intended as an offering for sin, or was any thing more than that of an ordinary martyr for the truth?*

The Bible declares that he died "the just, for the unjust;" that "He bore our sins in His own body on the tree;" and that "the Lord hath laid on Him the iniquities of us all." 1 Peter 3: 18, and 2: 24; and Isa. 53: 6.

759. *What was the grand design of the Atonement?*

To make it consistent for God to pardon sin.—"That He might be just, (or righteous,) and yet the justifier of him that believeth in Jesus." Rom. 3: 26.

760. *But why could not God pardon without blood? Cannot man forgive his fellow-man, if he come penitent and ask his forgiveness, without demanding his blood?*

Yes; but it is not forgiveness merely, but *pardon*, that man needs from God. Forgiveness is the mere act of a private individual laying aside anger; but pardon is the act of the Ruler laying aside punishment.

761. *Why then as public Ruler could not God pardon without an atonement?*

His law and His character stood in the way. Both would have sunk if God had passed by sin without showing His displeasure, and without demanding satisfaction.

762. *But can either the character or the government of God be satisfied by the innocent suffering for the guilty?*

Yes; if the substitute be as great an offering to the law as the criminal, and die for the criminal of his own free choice.

763. *For how many was the Atonement of Christ made?*

"He is the propitiation for our sins, and not ours only, but for the sins of the whole world." 1 Jn. 2:2. "He tasted death for every man." Heb. 2:9.

764. *Will any perish for whom Christ died?*

Yes; there shall be false teachers, denying the Lord that bought them, and bringing on themselves swift destruction. 2 Peter 2: 1.

765. *Is any reward given to Christ for his sufferings and death?*

Yes; one portion of the human family is given and secured to Christ, in reward of his suffering and dying for all.

766. *What proof of this?*

"I will divide Him a portion with the great, and He shall divide the spoil with the strong, because He hath poured out His soul unto death." Isa. 53: 12. "All that the Father giveth me, shall come unto me." "This is the Father's will, that of all He hath given me I should lose nothing." Jn. 6: 37, 39.

767. *How and when were these given to Christ?*

In the Covenant of Redemption before the world began.

768. *What do you mean by*

THE COVENANT OF REDEMPTION?

That compact made from Eternity, wherein the Son agreed to die for the world; and the Father to give Him a portion of the race for His reward, to praise their Redeemer for ever in Heaven. Jn. 17; 2; Isa. 53: 12.

769. *Is the salvation of that portion of the human family certain?*

Yes; "Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." "This is the Father's will, that of all He hath given me I should lose nothing, but should raise it up at the last day." Jn. 17: 2; and 6: 39.

770. *What is the condition of the rest of mankind, that were not given to Christ?*

They belong to the Father still; the door of mercy is wide open for them all; all are invited to enter in and be saved if they will; and if any stay away and will not come to Christ, they perish by their own fault.

771. *Is God willing they too should come and be saved?*

Yes; "He is not willing that any should perish, but that all should come to repentance." 2 Peter 3: 9.

772. *Are all invited to come?*

Yes, and commanded too; for He says, "Come,

for all things are now ready." "Look unto me all the ends of the earth and be ye saved." Luke 14 : 7 ; Isa. 45 : 22.

773. *But how do you know that the invitation, "Come, for all things are now ready," is given to any that perish ?*

Because Christ says to those first invited, "They that were bidden shall not taste of my supper."—Luke 14 ; 24.

774. *Do the Scriptures charge the destruction of sinners to their being so wicked they could not be forgiven ? or there being no atonement for them ? or no door open for them to enter ? or to their having no power to enter it ? or to there being no power ready to help them ? or to their own refusal alone ?*

To their own refusal alone. "Because I have called and ye refused ; I have stretched out my hand and no man regarded ; therefore will I laugh at your calamity, and mock when your fear cometh." "Ye will not come to me that ye might have life." "How often *would* I have gathered you, as a hen gathereth her chickens under her wings, but *ye would not.*" Prov. 1 : 24 ; Jn. 5 : 40 ; Matt. 23 : 37.

775. *Are you refusing still the offers of eternal mercy sent to you ?*

776. *What will become of you if you continue refusing a* little *longer ?* Luke 14 : 24.

777. *Which is the greatest of all sins, breaking the law, or rejecting the Gospel of Christ ?*

Christ says. "If I had not come and spoken to them, they had not had sin," and "This is the condemnation, that light is come into the world, and men loved darkness rather than light." Jn. 3 : 19 ; and 15 : 22.

778. *Are you guilty of both?*

779. *Did Christ, in his priestly office, work out for man any thing more than atonement?*

Yes; He worked out for us, likewise, a perfect righteousness.

780. *What proof of this?*

"Christ is the end of the law for righteousness to every one that believeth." "By the obedience of one shall many be made righteous."

781. *What favor does the atonement of Christ tend to procure?*

Pardon. "Without the shedding of blood there is no remission." "The priest shall make atonement and it shall be forgiven him." Heb. 9: 22; Lev. 4: 31.

782. *What favor does the righteousness of Christ tend to procure?*

Justification. "By the righteousness of one, the free gift came upon all men to justification of life." Rom. 5: 18.

783. *What do you mean by justification?*

Acceptance with God; reception to favor and eternal life.

784. *What is the difference between pardon and justification?*

Pardon only releases from punishment; justification re-entitles to reward. Pardon rescues from hell; justification receives the soul to heaven.

785. *Do the Scriptures make a difference between pardon and justification?*

Yes; when they tell us that Abraham was justified for offering up Isaac, they do not mean that Abraham was *pardoned* for that splendid action; but *accepted*, received to favor. Jas. 2: 21. When

they tell us that Rahab was justified for receiving the spies, they do not mean that she was *pardoned* for receiving and entertaining these men of God; but that she was *accepted—received to favor;* and wherever the Bible speaks of being justified "by the law," and justified by works," it does not mean *pardoned* for doing good works, but accepted, received to favor and *reward.* Gal. 2: 15; Jas. 2: 22.

786. *If Adam had never sinned how would he have been justified?*

By works; not pardoned for his good works.

787. *What would hove been the condition of his justification or acceptance?*

Perfect obedience to the law of God, from the commencement to the close of his probation.

788. *Is that the condition now?*

No; but now "we are justified by faith." Gal. 2: 16.

789. *But how are we justified by faith?*

"Faith is counted *for* righteousness." Rom. 4: 5, 9.

790. *What is meant by faith's being counted or reckoned* for *righteousness?*

That faith is accepted *instead* of that perfect righteousness for which Adam was to have been accepted.

791. *Why is it so accepted?*

Because it accepts of Christ, and rests on His righteousness, instead of our own, for salvation.

792. *Is the perfect obedience the law required of Adam as the ground of his acceptance, given up of God?*

No; but "Christ is the end of the law for right-

eousness to every one that believeth;" and therefore we are said to be justified by Christ. Gal. 2: 17.

793. *How is Christ the end of the law for righteousness?*

Christ's perfect righteousness comes in the place of that perfect righteousness which the law demanded through Adam of man, as the condition of man's acceptance.

794. *But how is it that in one place we are said to be justified by Christ, and in others, justified by Faith?*

Because Faith is the term or *condition* of our acceptance; Christ's righteousness, the *meritorious cause.*

795. *Why do you say Christ's righteousness* re*entitles to reward and to eternal life?*

Because by the fall our title to heaven was lost, and so continues till through the righteousness of Christ it is restored.

796. *But if justified by, or on the ground of His* righteousness, *why are we said in Rom.* 7: 9, *to be "justified by his* blood?"

Because Christ's atoning blood is the foundation, not only of our pardon, but of all the blessings that follow in time or eternity.

797. *Is the righteousness of Christ designed to supersede, or render unnecessary our own personal righteousness or holiness?*

No; for "without holiness no man shall see the Lord." Heb. 12: 14.

798. *What kind of Faith is that by which man is to be justified?*

An active, living faith. "Faith without works is

dead." "By works, Faith is made perfect." Jas. 2: 24, and 22.

799. *Did Christ's work here on earth complete all that was necessary for our justification?*

No; for "He is risen again for our justification." Rom. 4: 5.

800. *What work is He now doing in heaven to complete our justification or acceptance with God?*

The great work of

HIS INTERCESSION.

801. *What do you mean by the Intercession of Christ?*

His appearing and pleading before His Father's throne in behalf of His people.

802. *What Scripture proof of this?*

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." "He ever liveth to make intercession for us." 1 Jn. 2: 1. Heb. 7: 25.

803. *Do you intercede for yourself?*

804. *Does Christ intercede for you, if you do not intercede for yourself?*

"He is able to save to the uttermost all *that come to God* by him." Heb. 7: 25.

805. *How long will the intercession of Christ continue?*

Forever. "He ever liveth to make intercession for them." Heb. 7: 25.

806. *What is the third office of Christ?*

The Office of a King. "He is King of kings." Rev. 7: 14.

807. *Where and how does Christ exercise His kingly office?*
In his

MEDIATORIAL GOVERNMENT.

808. *Wherein consists the Mediatorial Government of Christ?*
In His ruling all worlds, all creatures, and all events, to promote the display, the triumph, and glory of Redeeming Love.

809. *What proof of this?*
"He hath put all things under his feet, and gave him to be head over all things to the church." Eph. 1: 20, 22.

810. *What is the difference between the Mediatorial, and the various other forms of the Government of God?*
The Mediatorial Government embraces all others. It is the ordering of all things for the furtherance and glory of the Redemption cause.

811. *How long will Jesus reign, or how long will Christ's Mediatorial reign continue?*
"He must reign till he hath put all things under his feet." 1 Cor. 15: 25.

812. *What will become of His kingdom then?*
"When all things shall be subdued unto him, then shall the Son also be subject to him that put all things under him, that God may be all in all." 1 Cor. 15: 28.

813. *Of all the kingdoms embraced within the Mediatorial, which is that which Jesus calls His own above all others?*

HIS SPIRITUAL KINGDOM.

814. *What Scripture proof of this?*

"My kingdom is not of this world." "The kingdom of God is within you." Jn. 8: 36. Luke 17: 31.

815. *In what does Christ's spiritual kingdom, or reign over and in behalf of His people, consist?*

In ruling and defending them; comforting and edifying; ordering and conducting all things for their highest temporal and eternal good.

816. *How many creatures, worlds, and events does Christ promise to bring into co-operation for the good of His people?*

"All things shall work together for good to them that love God." Rom. 2: 28.

817. *How great is the wealth that Christ has made over to His people?*

"All things are yours, whether Paul, or Apollos, or Cephas, or the world—or *things present*, or *things to come*, all are yours. 1 Cor. 3: 22.

818. *Can any Christian, then, be poor?*

819. *Which is the richer, the Christian beggar, or the impenitent king or emperor?* 1 Cor. 3: 22.

820. *Which is the real owner of this world's wealth; the sinner who holds it by deeds and mortgages? or the Christian who has no earthly title to an acre or a dollar?* 1 Cor. 3: 22.

821. *Are you poor, or rich, in the highest sense of the terms?*

822. *Have you a title to any thing beyond the grave?*

823. *How poor will you be if you die without Christ?*

824. *Are all things working together for* your *good, or working out your destruction?*

825. *Will any, or all the offices of Christ save us if we do nothing for ourselves?*

No; they will only sink us into deeper condemnation, unless we do what God requires as the condition of our salvation.

826. *What must we do to be saved?*

Repent, and believe in the Lord Jesus Christ?

827. *What is it to repent?*

To reform in heart and life. To "turn from sin to God." West. Catech. "Turn ye, turn ye, for why will ye die?" Ez. 33: 11.

828. *But did not Judas repent?* Matt. 27: 3.

No; μεταμέλομαι, the Greek word there used, means merely to *regret.*

829. *Is not godly sorrow, or sorrow for sin, repentance?*

No; godly sorrow is the *cause;* Repentance, the *effect.* Godly sorrow *worketh* or causeth Repentance or Reformation not to be regretted. 2 Cor. 7: 10. (Original.)

830. *Is Repentance indispensable to salvation?*

It is. "Except ye repent ye shall all likewise perish."

831. *But why? Is there any reason, aside from the command of God?*

Yes; God could not, consistently with His honor or His law or government, receive a rebel into heav-

en; and the rebel would be wretched there, if He should.

832. *Why would the impenitent sinner be wretched in heaven?*

Because "the carnal mind is enmity against God" and holiness; and of course against all things in that holy world.

833. *Have you ever laid down the arms of your rebellion yet?*

834. *With the heart you now possess could you be happy in that holy world?*

835. *What will become of you then if you do not repent?*

836. *To what does true Repentance lead?*

To love and obedience.

837. *Would perfect love and obedience of themselves save the soul?*

No; not the love and obedience of an angel.

838. *Why not?*

Because sinful man needs something angels do not.

839. *What do we need that angels do not?*

Faith in the Lord Jesus Christ.

840. *What is Faith?*

Belief in another's word.

841. *What is* saving *Faith?*

A *cordial* and *obedient* Faith; and one that receives and rests on Christ alone for salvation.

842. *What do you mean by a* cordial *Faith?*

Faith from the heart, as well as the head; a loving, trusting Faith.

843. *How do you know it is a cordial, affectionate Faith?*

Because "it is with the *heart* man believeth unto righteousnes;" and because "it is a Faith inwrought by love;" Gal. 5: 6 (Original); and because coupled with enmity, it would be the mere faith of devils. Rom. 10: 10. Jas. 2: 19.

844. *How do you know it is an* obedient *or* active *Faith?*

Because "Faith without works is dead;" and because "by works Faith is made perfect." Jas. 2: 20, 22; and because we cannot be justified by any other than a *working* Faith. Jas. 2: 24.

845. *But does not Paul say that "we are justified by* Faith, *without the deeds of the Law?"* Rom. 3: 28.

Yes; but James says, "By *works* a man is justified; not by Faith *only*. Jas. 2: 24.

846. *How then can we reconcile Paul and James with each other?*

Paul means that Justification and Salvation are by the New Covenant of Faith, not the Old Covenant of works of the law. James, that though justified and saved through Faith, it is not by a *dead*, but by a *living* Faith; a Faith that works, and "works by love."

847. *How do you know that Saving Faith is a Faith that* receives *Christ?*

John says, "To as many as *received* him, to them gave he power to become the sons of God, even to them that believe on his name." Jn. 1: 12; where *believing* and *receiving* Christ, are interchanged as meaning the same thing.

848. *How does the soul* receive *Christ?*

As our Prophet to teach; our King to rule in and reign over us; and as our Great High Priest, on

whose blood and righteousness alone we rest for pardon and acceptance with God.

849. *Have you ever received Him so; or are you rejecting Him, even to this hour?*

850. *How should a sinner proceed that would turn to God by true Repentance?*

Come down into the dust of humiliation and sorrow for sin; and with uplifted eye, trusting in the strength of God alone, renounce every sin, and devote his heart and life to the service of God for ever.

851. *Have you ever thus come to God by a true repentance?*

852. *How should a sinner proceed that would come to the Lord Jesus Christ by Faith?*

Come down into the dust of humiliation and sorrow for sin; and with uplifted eye, trusting in the strength of God alone, renounce every sin, and cast himself on Christ alone for salvation; on His atonement for pardon, and His righteousness for justification and eternal life.

853. *Will any sinner of himself ever turn to God?*

Never; for Christ says, "Ye will not come to me that ye might have life;" and the carnal mind says, "Depart from us, for we desire not the knowledge of thy ways." "We will not have this man to reign over us." Rom. 8: 7. Job 21: 14. Luke 19: 14. Jn. 5: 40.

854. *What more then is necessary to bring men to God?*

THE WORK OF THE SPIRIT.

855. *What is the work of the Holy Spirit?*
The work of the Spirit consists in Awakening, Convicting, Regenerating, Sanctifying, Comforting, and Saving the soul.

856. *What evidence that the Spirit* Awakens*?*
"The Lord opened the heart of Lydia that she *attended* to the things spoken of Paul." Acts 16: 14.

857. *What proof that He* Convicts, *or convinces of sin?*
"He shall reprove (or convince) the world of sin, of righteousness, and of judgment to come." Jn. 16: 8.

858. *What evidence that the Spirit* Regenerates?
We are "born of the Spirit." "We are his workmanship, created in Christ Jesus unto good works." Jn. 3: 6; and 1: 13. Eph. 2: 10.

859. *What is Regeneration?*
Restoring the love of God to the throne of the heart.

860. *What do you mean by the throne of the heart?*
The highest place in the affections; the ruling power over the whole mind and man.

861. *What by* restoring *that love to the throne?*
Bringing back to the throne that love to God, which was lost from it at the fall.

862. *What proofs, that this is the right view of Regeneration?*

1st. The fact that "God is love;" and that all the change we need, is to be made like God. 1 Jn. 4: 8.

2d. The Apostle declares that "he that *loveth* is born of God." 1 Jn. 4: 7.

3d. As "the carnal mind is *enmity*," the new mind or heart must be *love*. Rom. 7: 8.

4th. As love is the foundation of all moral virtue, "the fulfilling of the law, the principle on which hang all the law and the prophets," the restoration of that, as the ruling affection, must be the Regeneration of the soul to God.

863. *But is the mere restoration of that affection to the throne, all the change? Does not the Bible declare that "old things must pass away, and* all *things become new?*" 2 Cor. 5: 17.

Yes; but a new monarch on the throne, changes the whole empire.

864. *Is Regeneration prerequisite to any good thing?*

Yes; because till the love of God is restored, *Self* possesses the throne; holds the whole soul in subjection to it; and all its movements under *Self* as the ruling monarch of the mind, instead of God, are sin.

865. *Is Regeneration indispensable to salvation?*

Yes; "Except a man be born, again he cannot see the kingdom of God." Jn. 3: 3.

866. *Why can he not?*

Because the "carnal mind is enmity against God;" and no enemy can enter heaven; and he would be wretched if he should. (See ques. 832 on Repentance.)

867. *What is the difference between Regeneration and Repentance?*

Repentance is the act of man turning from sin; Regeneration, the act of God turning him. "Turn thou me and I shall be turned; draw me, and we will run after thee." Jer. 31 : 18. Cant. 1 : 4.

868. *Do the Scriptures represent Regeneration as the act of God, or of man?*

"We are his workmanship created in Christ Jesus unto good works." "Born, not of the will of the flesh, nor of the will of man, but of God." "A new heart will *I* give you; a new spirit will *I* put within you; *I* will take away the stony heart out of your flesh, and *I* will give you a heart of flesh." "It is not of (man) willing, nor of (man) running, but of God showing mercy." Eph. 2 : 10. Jn. 3 : 8. Ez. 36 : 26. Jn. 1 : 8. Rom. 9 : 16. (Original.)

869. *But if Regeneration be the act of God; and if it be the work of God to give a new heart, why is man called upon to make to himself a new heart; and threatened with death eternal in case of refusal?* Ezek. 33 : 11.

Because, as the carnal mind is enmity, the new mind or heart must be love; and *beginning to love God* is both the duty and the *act* of man.

870. *What then is the difference between God's* giving *a new heart and man's* making *a new heart?*

Man's *making* a new heart, is his *beginning to love God;* God's *giving* him a new heart, *is causing him to begin.*

871. *Is there any difference in* time *between man's act in beginning to love, and God's act causing him to begin?*

No; both occur in the same transaction: like every breath; both God's agency and our *own.*

872. *Is man active in the first act or exercise of love to God?*

Yes, just as active as in any exercise afterward, in this world or the next.

873. *What is the motive to the sinner's love?*

It is the excellence of God's character that wins the heart; just as it is excellence of character in our fellow-men, that enkindles our love or affection for them.

874. *But the excellency of God's character lay before the eye of the soul, always before the change: why did it never enkindle love to God before?*

Because the Regenerating power never reached the heart before.

875. *Has the power of the Holy Ghost never reached the heart before?*

Yes, often.

876. *Why then have sinners never before experienced regenerating grace?*

Because they have "always resisted the Holy Ghost." Acts 7: 51. And God has not seen fit before to conquer them.

877. *Has God then brought them in at last against their wills?*

No; but He has "made them willing in the day of his power." Ps. 110: 3.

878. *Is the renewing power of the Holy Ghost necessary to our Regeneration?*

It is. "Without me ye can do nothing." Jn. 15: 5. "Neither circumcision availeth any thing—but a new *creation*." Gal. 6: 15. (Original.)

879. *Is the renewing grace of the Holy Spirit within the reach of every man?*

Yes; "If ye that are evil know how to give good

gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to *them that ask him.*" Luke 11 : 13.

880. *What are the four great directions or requisitions of the sinner, commanding his return to God?*

To repent of sin; to believe in Jesus; to make a new heart; and to give his heart and life to God.

881. *Where and what is the fourth requisition?*

Prov. 23 : 26, "My son, give me thy heart." Rom. 6 : 13, "Yield yourselves to God."

882. *What is meant by giving our hearts and yielding ourselves to God?*

It is, to surrender the whole heart, to God; for Him to enter in, and occupy, and rule, and own for ever: and to surrender all we are and have to God and his service for evermore.

883. *How should a sinner proceed who desires to give his heart and life to God?*

To come down into the dust of humiliation and sorrow for sin and with uplifted eye, trusting in the strength of God alone, enter into solemn covenant, and cry: Lord, by thy help I yield, I yield my heart, myself, my life, my all to Thee, and thy service; to be no more my own, but thine only, and thine for ever.

"Welcome, blessed God and Saviour,
Welcome to this heart of mine;"
Now I make a full surrender,
Every power and thought be thine:
Thine entirely, to eternal ages thine."

884. *Is there any difference between thus giving up the heart and life to God, and making to ourselves a new heart, and repenting or turning from sin to God?*

None, essentially; yet it is the most brief and obvious way of putting both these into practice.

885. *How soon ought every sinner thus to yield his heart and life to God?*

Immediately.

886. *Have you ever done it yet?*

887. *Why have you not?*

888. *Is this the very way to go out and meet the Bridegroom; and to meet Regenerating grace?* Mat. 25: 6.

It is. "Return unto me, and I will return unto you." Mal 3: 7.

889. *Is it not infinitely dangerous to put off for a day or an hour thus making our peace with God?*

It is. "Thou knowest not what a day may bring forth."

890. *But what shall the sinner do, who feels the weakness of his alienated heart, for so great a work?*

"Let him *take hold of my strength*, that he may make peace with me, and he *shall* make peace with me." Isa. 27: 5.

891. *Which are some of the best evidences of Regeneration, and of our having given our hearts to God?*

The first is that of love to God, above every other, and all other objects. "He that loveth is born of God:"—"Lovest thou me more than these?" 1. Jn. 4: 3. Jn. 21: 15. "If any man hate not father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." Luke 14: 26.

892. *But does Christ mean that we ought to hate our dearest friends, and our own life also?*

No; but that we must love God so much more than all other objects, as to make our love to them appear like hatred in comparison.

893. *How shall we apply this test?*

If we love God above all other objects, we shall prefer the society, the books, the conversation, the enjoyments and employments which God prefers to all others; therefore the questions to our own hearts will be, Whom do I love most; Self or God? Whose will do I prefer; His or my own? Which stand highest in my thoughts, affections and pursuits; my own gain, glory, pleasure, or the cause and kingdom and glory of God? Which kind of company, conversation, employment, and enjoyment do I prefer; those of an earthly, or those of a heavenly character? Where is my highest enjoyment? in God, or in the world? and what is my greatest grief; my sins, or my misfortunes?

894. *What is the second great evidence?*

Faith in the Lord Jesus Christ.

895. *How shall we apply this test?*

In the questions, Can I, with a deep sense and hatred of my sins, so rest on Christ's atoning blood for pardon, his righteousness for acceptance, and his invitations and promises to all who come and trust Him, as to feel safe and happy in the view of every affliction; yea, and of death itself, and judgment, and eternity?

896. *What is the third great evidence of Regeneration?*

A holy life; or loving and keeping the commandments of God "He that hath my commandments and keepeth them, he it is that loveth me." "Not every one that saith unto me, Lord, Lord, but he

that doeth the will of my Father that is in heaven." Matt. 7 : 21. Jn. 14 : 27. "I *love* thy commands above gold." Ps. 119 : 127.

897. *What is the fourth great evidence?*

Submission to the will of God.

898. *What do you mean by submission? "Having no will of our own," or, "having our wills swallowed up in the will of God?"*

No; there is no such thing in earth or heaven as creatures having no will of their own. Christ had a will of his own, when he said on the cross, "If it be possible, let this cup pass from me." Also, when he said, "Not my will, but thine be done."

899. *In what then does it consist?*

In *preferring* God's will to our own; and when they come in collision, saying cheerfully and by preference, as Christ did upon the cross, "Not my will, but thine be done." Luke 22 : 42.

900. *How then shall we apply this test?*

In questions like these: Do we, in view of the deepest sorrows of life, or the death of our dearest friends, or ourselves, say, and say with calm and peaceful hearts, not my will, but thine be done?

901. *What is the fifth evidence of the genuineness of our piety?*

The fact that it is *enduring* in its very nature. "We are made partakers of Christ if we hold the beginning of our confidence steadfast to the end." Of course, if our confidence is not of the kind that holds steadfast to the end, then we are not Christians, not partakers of Christ at all. Again:— "Whose house are we, if we hold fast the confidence and rejoicing of hope steadfast to the end." And of course we are not of Christ's house, not of his

people, unless we have a hope that endureth to the end. Heb. 3: 14, 16.

902. *Have we any other assurance that all true Christians will hold fast unto the end?*

Yes; we have the promise of Him who cannot lie, saying that He who hath begun a good work in you will perform it until the day of Jesus Christ. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they *shall never perish*, neither shall any pluck them out of my hand." Phil. 1: 6. Jn. 10: 28.

903. *But do not many professors of religion give up all, and go back to the world?*

Yes; but "they went out from us because they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." 1 Jn. 2: 19.

904. *Is the salvation of the Christian made certain, irrespective of any action or caution of his own?*

No; but "he must be faithful unto death, that Christ may give him a crown of life." "He must hold fast that he hath, that no man take his crown." Rev. 2: 10; 3: 11. The Christian *must persevere*, or the doctrine of *perseverance* falls.

905. *But how do you know he will persevere?*

Because "He that begun a good work in them will perform it until the day of Jesus Christ."—Phil. 1: 6; and "The Lord upholdeth him with his hand." Ps. 37: 24.

906. *Does the certainty of an event render means to its attainment unnecessary?*

No; for Paul said, "Except these abide in the

ship ye cannot be saved," though an angel had before assured them that they all should be. Acts 27: 31. And although the salvation of the Christian is as certain as that of the men on board that vessel, yet he can no more be saved than they could, without using the means of salvation.

907. *Does the doctrine of the Saint's Perseverance then tend to sloth, and inaction, and to supersede the use of means?*

No; no more than did Paul's doctrine, in the case of his shipmates.

908. *Is Assurance attainable in this life?*

Yes, the full assurance of Understanding; the full assurance of Faith, and the full assurance of Hope, are all represented as our duty. Col. 2: 2. Heb. 6: 2, and 10: 2.

909. *What do you mean by the full assurance of Understanding?*

A full confidence that we understand God's truth and love it.

910. *What by the full assurance of Faith?*

A sweet confidence in Christ's truth and power and willingness to save; and of our acceptance with Him as our Saviour and our God.

911. *What by the full assurance of Hope?*

An unwavering confidence of a glorious Immortality through the merits of Christ as the *foundation;* and of our acceptance of Him as the means.

912. *Have you the assurance, either of Understanding, Faith, or Hope?*

913. *Is it not on the contrary more probable, from all you know of yourself, and the way you have*

treated God and his religion hitherto, that you will be lost?

914. *Can you live in such a state and reflect on your condition without distress?*

915. *Why do you continue in such a state any longer?*

916. *How can a full assurance of Understanding, Faith, and Hope be attained?*

By diligence in every duty; and growth in every grace. "Give diligence to make your calling and election sure." 2 Pet. 1: 10, and 3: 18.

917. *What do you mean by*

GROWTH IN GRACE?

Advancing in holiness.

918. *How is a Christian to grow in grace?*

By a diligent improvement of all the means of grace; and of all the proffered aid of the Spirit for his sanctification.

919. *What is Sanctification?*

The progressive worth of purifying the soul and preparing it for heaven.

920. *By whom is it effected?*

"Sanctified by the Holy Ghost." Rom. 15: 16.

921. *Is man also active in this great work?*

Yes; "Ye have purified your souls in obeying the truth through the Spirit." 1 Pet. 1: 2. "He that hath this hope in him purifieth himself, even as He is pure." 1 Jn. 3: 3.

922. *What are the means of Sanctification?*

All the Providences of God, and all the means of Grace.

923. *What proof that God has appointed his Providences for the soul's sanctification?*

"The Lord thy God hath led thee these forty years in the wilderness, to humble thee, and to prove thee, and to know what was in thy heart." Deut. 8: 2.

924. *Have we any specific declaration that these* merciful *Providences are designed for our sanctification?*

Yes; "The *goodness* of God leadeth thee to Repentance." Rom. 2: 14.

925. *Any that afflictions are so intended?*

Yes; we have had fathers of our flesh who corrected us after their own pleasure; "He for our profit, that we might be partakers of his holiness." Heb. 12: 10.

926. *Are mercies winning, or afflictions driving you to God? or are you growing harder under both?*

927. *What are the*

MEANS OF GRACE?

God's Word and Providences; his Church and its Ordinances; Watchfulness; Prayer; and Diligence in every duty.

928. *What proof that the word of God is designed as a means of Grace, and of Sanctification?*

"Sanctify them through thy truth, thy word is truth." Jn. 17: 17.

929. *Is the word of God a means of Regeneration?*

Yes; "The word of the Lord is perfect, converting the soul." "Born again, not of corruptible seed, but of incorruptible, by the word of God." Ps. 19: 7. 1 Pet. 1: 23.

930. *How does it become the means?*

The transforming power of the Spirit on the heart renders God's character and claims, and Christ and his salvation, the motives that win the soul; and all these motives the word of God presents to the mind.

931. *What proof that the word of God is the means of Sanctification?*

"Sanctify them through thy truth: thy word is truth;" and again, "Ye have purified your souls in obeying the truth through the Spirit." Jn. 17: 17. 1 Pet. 1: 22.

932. *In what way does the word avail to our Sanctification?*

By pouring light, pressing motive, and serving as the medium of the agency of the Spirit of God upon the mind.

933. *How is the word of God brought before the mind?*

By Reading and Preaching.

934. *What proof that the reading of the Scriptures tends to conversion and sanctification?*

"The Bereans were more noble than those in Thessalonica, in that they searched the Scriptures daily; and therefore many of them believed." Acts 17: 11, 12.

935. *What proof that the preaching of the word is a means of Sanctification?*

"It hath pleased God, by the foolishness of preaching, to save them that believe." 1 Cor. 1: 21.

936. *What then must we think of those who despise or neglect the preaching of the Gospel when brought within their reach?*

They "reject the counsel of God against themselves;" and exclude themselves from Eternal Life. Luke 7 : 30.

937. *How ought we to feel and act towards the word of God, that it may become a means of grace and of growth in grace, and salvation to our souls?*

"As new-born babes, desire the sincere milk of the word, that we may grow thereby;" and we must pray over, read, study, hear, understand, believe and love it; and above all "Be doers of the word and not hearers only." Jas. 1 : 22.

938. *How often ought we to read the Bible?*

At least a chapter morning and evening. Acts 27 : 11, 12. "They searched the Scriptures *daily*." "Therefore many of them believed."

939. *Do you search them daily? Do you pray over, and love and obey them, as the words of everlasting life?*

940. *What is*

THE CHURCH OF GOD?

God's covenant people.

941. *What proof of this?*

"Ye are the children of the covenant God made with your fathers." "Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Acts 3 : 25. Jer. 50 : 5.

942. *What is the* Visible *Church?*

All those who are in covenant with God, whether

real Christians or not. All professors of religion, as "The Church in the wilderness;" and "The Church of the Laodiceans." Rev. 3 : 14. Acts 7 : 38.

943. *What is the Church* Invisible ?

All true Christians. "The Church of the first-born, which are written in heaven." "Christ is the Head of the Body, the Church." Heb. 12 : 23. Col. 1 : 18, 24.

944. *When was the Church of God first organized, and with whom?*

With Abraham.

945. *What is the proof of this ?*

"I will establish my *covenant* between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God to thee and to thy seed after thee." Gen. 17 : 7.

946. *How do you know that the covenant or church organization established with Abraham, is still in force?*

Because Paul assures us that "the covenant which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, could not disannul;" and that, "if we be Christ's, then are we Abraham's seed, and heirs according to the promise." And the promise was to be a God to Abraham and his seed after him, in their generations, for an everlasting covenant. And further, that the Gentiles, who are "the wild olive-tree, are grafted into the good olive-tree." Rom. 11.

947. *What is meant by the good olive-tree?*

The church, or covenant of God with his people; and all the ordinances and blessings that covenant contains.

948. *How does the Church of God become a means of grace to the soul?*

By its instruction, supervision, and sacraments.

949. *How many Sacraments are there?*

Two; Baptism, and the Lord's Supper.

950. *What is Baptism?*

Emblematically washing away sin. "Arise, and be baptized, and wash away thy sins." Acts 22: 16.

951. *But does not Paul imply*, Col. 2: 11, 12, *and Rom.* 6: 4, *that Baptism means a moral crucifixion, death and burial to sin; and a resurrection to a new life of holiness? And if so, would not that contradict the definition above given?*

No; the Bible does not contradict itself; and a death to sin and a new life to holiness are not at all different from being washed from sin, and made morally clean or holy.

952. *What proof that Baptism is intended as a means of sanctification?*

"Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." Eph. 5: 25, 26.

953. *But how does it become a means?*

Covenanting either ourselves or our children away to God, is drawing nearer to the Most High than in any other transaction in this world; especially in connection with those solemn duties to which we therein bind ourselves to God in the baptismal covenant.

954. *What is the* Lord's Supper?

A memorial of Christ's death and a renewal of our covenant engagement to be the Lord's.

955. *What proof of its being a* memorial?

"This do in remembrance of me." 1 Cor. 11 : 24.

956. *What evidence of its being a renewal of the covenant between Christ and our souls?*

"This cup is the new covenant in my blood." 1 Cor. 11 : 25. (Original.)

957. *What things are prerequisite to an acceptable approach to the Lord's table?*

Knowledge, Penitence, Faith, Love and Gratitude.

958. *What Knowledge is necessary?*

Knowledge "to discern the Lord's body;" or to understand the nature and design of the ordinance.

959. *What do you mean by Penitence? and why is it indispensable?*

True Penitence implies godly sorrow, and hatred of sin; with solemn purpose and prayer for entire deliverance.

960. *Why is the spirit of Penitence necessary?*

Because coming to the cross with a heart insensible to sin, or still in love with it, would be a mockery of the ordinance, and a provocation to the Most High.

961. *Why is Faith a prerequisite?*

Because coming to partake of the memorials of a Saviour crucified for us, and yet with no confidence in Him, or trust in His atoning blood, would be a contradiction to the very nature and design of the ordinance.

962. *Why is* Love *a necessary preparation?*

Because the communion table is no place for his enemies; but a scene, which, above all others, demands our love.

963. *Why is* Gratitude *necessary?*

Because ingratitude, when approaching the memorials of the greatest and most costly favor ever shown in the universe, indicates a heart that has "no part nor lot in this matter."

964. *Does God regard it as wicked to come without a suitable preparation of mind?*

Yes; for "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself." 1 Cor. 11: 29.

965. *What is it to eat and drink unworthily?*

To eat and drink in a profane or irreverent manner; or while indulging in habits of known sin. The Corinthians did it by making the communion a scene of feasting and intoxication; "One is hungry, and another drunken." 1 Cor. 11: 21.

966. *Did they eat and drink judgment to themselves? and if so, what judgment?*

They did; and the judgments God sent were disease and death. "For this cause many are weak and sickly among you, and many sleep:" i. e., the sleep of death. 1 Cor. 11: 30.

967. *Do all eat and drink unworthily who feel their own unworthiness?*

No; but those who most deeply feel their own unworthiness, are generally the most proper persons to come; and without a sense of unworthiness, no one ought to come.

968. *Is it always a sin to stay away from the table of Christ?*

Yes; and always a sin to come wickedly.

969. *If a person have doubts of his own piety, but no doubts as to his desiring to obey every command of God, ought he to come, or to stay away?*

He ought to come without hesitation; for this is

one of God's express commands: and he must obey this as well as any other; for should he keep the whole law and yet offend in one point he would be guilty of all. Jas. 2: 10.

970. *What other special duties did Christ enjoin on his disciples as all important to growth of grace?*

Watchfulness and Prayer. "Watch and pray that ye enter not into temptation." Matt. 26: 41.

971. *From how many scources may temptations be feared?*

From the Heart, the World, and Satan; for the devil goeth about like a roaring lion, seeking whom he may devour. 1 Pet. 5: 8.

972. *From which of the three is the greatest danger to be apprehended?*

From the *wicked heart;* neither of the others could harm us, unless we yielded them a place in our hearts.

973. *How do you prove that?*

Neither the world nor Satan succeeded to draw Christ into sin, because he would yield no room in his heart for their temptations.

974. *Which has the most important interests to guard, he who is set to watch for the life of a City, of an Empire, or of a* Soul?

The Soul is an infinitely more important interest than a City, an Empire, or a *World.*

975. *Do you watch for* your *soul, as if you felt its value; keeping the door of your heart carefully closed against the temptations of Satan and a wicked world?*

976. *And do you pray as well as watch against every sin?*

977. *Why is there any necessity for prayer?*
Because God has commanded it; and made it the channel through which all the blessings he has to bestow on the world must descend.

978. *Of how many principal parts does prayer consist?*
Four; Adoration, Thanksgiving, Confession, and Petition.

979. *What do you mean by Adoration?*
Pouring forth our hearts in deepest reverence and awe; in view of the infinite greatness and glory of God, and of our guiltiness and insignificancy in his sight.

980. *Why place Adoration first?*
Because Christ does in the Lord's Prayer, "Hallowed be thy name;" and because we ought first of all to obtain suitable views of the greatness of that Being we address; and to address Him with that reverence which He demands, and which so Great a Being is so adapted to inspire.

981. *Have you any other Scripture examples of Adoration besides that in the Lord's Prayer?*
Yes, many. The seraphim before the throne cry, "Holy, Holy, Holy is the Lord of Hosts; the whole earth is full of his glory." "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, heard I saying, Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever." See Isa 6: 3. Rev. 4: 8; and 5: 11, 13; and 7: 11, 12.

982. *Does your heart ever expand and your lips ever break out in such strains of exalted adoration?*

983. *Can you ever enter heaven without a heart to join in their worship?*

984. *What is the second part of prayer?*

Thanksgiving.

985. *What is the Scripture direction as to thanksgiving?*

Giving thanks to God *always*, for *all things*.—Eph. 5 : 20.

986. *How near do you come to this?*

987. *How do the number and greatness of your thanks compare with the number and greatness of the mercies you receive at God's hand?*

988. *What is the third part of prayer?*

Confession.

989. *What is the Scripture rule for Confession?*

Every tongue shall confess to God. "If we confess our sins, He is faithful and just to forgive us our sins." Rom. 14 : 11. 1 Jn. 1 : 9.

990. *Is Confession of itself sufficient?*

No; "but whoso confesseth *and forsaketh* sin shall find mercy." Prov. 28 : 13.

991. *Is the practice of confessing to the priest required in Scripture?*

No more than for the priest to confess to the people; for the Bible law is, "Confess your faults one to another." Jas. 5 : 16.

992. *What is the use of Confession either to God or man?*

To lead our eyes to our own sins, to bewail them, and to watch and pray, and strive against them in time to come.

993. *Do you confess daily, and feel that you have much daily to confess?*

994. *Are you ready to* forsake *as to* confess *sin?*

995. *Do you ever confess without much grief for the past, or much resolve for the future?*

996. *What is the fourth part of Prayer?*

Petition.

997. *What are the Scripture requirements and promises on this subject?*

"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened." "Whatsoever we ask we receive of him." Matt. 7:7, 8. 1 Jn. 3:22.

998. *Does that mean that God grants every petition, whatever be the thing requested, or whatever the spirit in which the petition is made?*

No; there is no promise unless the prayer be right, both as to the things sought, and the spirit and the time of seeking them.

999. *What then is the rule as to the* matter *of the prayer, or the things sought for?*

We must ask for things agreeable to God to give, or we have no promise of receiving. "What man is there of you whom if his son ask bread, will he give him a stone? or if he ask a fish will he give him a serpent?" But "if we ask any thing according to his will, he heareth us." "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." Matt. 7:9, 10. 1 Jn. 5:4. Jas. 4:3.

1000. *What is meant by asking that we may consume it upon our lusts?*

Asking for any thing to promote our own plea-

sure, gain or glory, regardless of the will and the glory of God.

1001. *What is requisite to acceptable prayer, as to its* spirit?

First of all, we must come with the spirit of *love*, the Abba Father spirit of a child, and say, as Jesus taught us, "Our *Father*." Matt. 6:9.

1002. *What is the second grand requisite?*

The spirit of *humiliation* and *penitence* for sin. Like Ezra, when he cried, "O my God, I am ashamed, and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens." Or like the Publican, who durst not so much as lift up his eyes to heaven, but smote upon his breast, crying, God be merciful to me a sinner. Then like him shall we find mercy.

1003. *What is the third great requisite?*

Faith. "Whatsoever ye ask in prayer, *believing*, ye shall receive." "Without faith it is impossible to please him; for he that cometh to God must come believing that he is, and that he is a rewarder of them that diligently seek him." Matt. 21: 22. Heb. 11: 6.

1004. *What is the fourth requisite?*

That we ask all in the name of Christ. "If ye ask any thing in my name, I will do it." Jn. 14: 14.

1005. *How are we to ask in Christ's name?*

As a pauper would a banker for money; not in his own name, but in the name and with the check of a wealthy friend. So must we come to God, feeling that we are poor and guilty, with no

right and no claim to any good, in ourselves; asking nothing in our own name, but all in the name, and alone on account of the merits of Christ.

1006. *What is the fifth great requisite?*

Importunity. "Because of his importunity he will arise and give him as many as he needeth." "Ye shall seek me and find me, when ye search for me with *all your heart.*" Luke 11: 8. Jer. 29: 13.

1007. *What is the sixth requisite?*

Perseverance. "There wrestled with him a man till the breaking of the day; and he said, Let me go, for the day breaketh; and he said, I *will not let thee go,* except thou bless me." Gen. 32: 24, 26.

1008. *What is the seventh requisite to the right spirit of prayer?*

Submission. We may say, with Christ, "If it be *possible* let this cup pass from me;" but we must close all with Christ's own conclusion, "Nevertheless, not as *I* will, but as *thou* wilt;" not *my* will, but *thine* be done. Matt. 26: 39. Luke 22: 42.

1009. *What is the eighth requisite?*

That our conduct be consistent with our prayers. "Not every one that saith unto me, Lord, Lord, but he that doeth the will of my Father who is in heaven." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Matt. 7: 21, 46. Prov. 28: 9.

1010. *Does God ever hear the prayers of a sinner, or of one who prays* without *the right spirit?*

Yes; He sometimes hears the cry of distress, although not offered with the spirit of piety. He heard and respited Ahab, though one of the most

wicked of men. And he hears the young ravens which cry. 1 Kgs. 21 : 29. Ps. 147 : 9.

1011. *Do you refrain from prayer from lack of the right spirit?*

1012. *Which will be the more likely way to obtain the right spirit, going to God to seek it, or staying away from God entirely, and in violation of His command to come?*

1013. *To which of the three Persons of the Trinity is prayer* ordinarily *to be addressed?*

Generally to the Father. "When ye pray, say, Our *Father*." "Whatsoever ye shall ask the Father in my name, he will give it you." Luke 11 : 2. Jn. 16 : 20.

1014. *What help do we need in prayer to enable us to pray aright?*

The aid of the Spirit. "The Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit maketh intercession for us." Rom. 8 : 26.

1015. *How could you briefly express the way of access to God?*

Through the Son; *by* the Spirit; *to* the Father. Eph. 2 : 11.

1016. *Has that way become a plain and beaten path to you?*

1017. *How frequent should be our stated times or seasons of prayer?*

The soul needs food as often as the body does. "Evening, morning, and at noon will I pray." Ps. 55 : 17. Also Dan. 6 : 13.

1018. *What is virtually the prayer of careless impenitent sinners?*

"They say unto God, Depart from us, for we desire not the knowledge of Thy ways." Job. 21 : 14.

1019. *Does God ever hear and answer that prayer? and if so, in what way?*

First, by departing from them Himself, as they requested; and then by causing *them* to depart from *Him*, for ever. Saul answered, I am sore distressed, for *God is departed* from *me*, and answereth me no more." "Then shall Christ say to them on his left hand, Depart *from me*, ye cursed, into everlasting fire, prepared for the devil and his angels." 1 Sam. 28 : 15. Matt. 25 : 41.

1020. *Though your* lips *do not, does your heart ever say to God, "Depart from me, for* I *desire not the knowledge of thy ways?"*

1021. *What is the final requisite to acceptable prayer?*

That it be made in season.

1022. *Is prayer ever made too late?*

Yes, "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." "Afterwards came also the other virgins, saying, Lord, Lord, open unto us; but he answered and said, Verily I say unto you, I know you not." "Many shall seek to enter in, and shall not be able, when once the master of the house hath risen up and shut to the door." Prov. 1 : 28. Matt. 25 : 2. Luke 13 : 24, 25. (Original.)

1023. *Is there not danger that you will never be in earnest till it is too late for you to pray?*

1024. *Why will not God hear the prayer of the soul after it is cast off?*

Because the day allotted for preparation has

been sinned away, and the Saviour and Spirit grieved away for ever.

1025. *Are you not sinning away* your *day of grace* now, *and every day grieving the Spirit and provoking the Saviour to depart from you for ever?*

1026. *What is the next great direction of Christ to inquiring souls?*

Self-denial and taking up the cross. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9 : 23.

1027. *Is this duty indispensable?*

Yes; "Whosoever doth not bear his cross and come after me, cannot be my disciple."

1028. *Wherein is self-denial necessary?*

In resisting the world, the flesh, and the devil; standing fast for the truth and cause of God, against a scoffing and persecuting world; and in yielding up our time, our money, our friends, or ourselves, for its promotion, whenever and wherever its interests demand.

1029. *What besides or in conjunction with self-denial is requisite?*

Great energy and activity in every duty that the commands or cause of God requires.

1030. *Whither do our duties call us? or where is our field of action?*

In our hearts, our closets, our families, the prayer meeting, the church, the state, and the world; wherever and to whatever the Word and Providence of God point out. "The field is the world." Mat. 13 : 38.

1031. *What should be the great aim of our actions, and object of our lives?*

To promote the glory of God and the salvation

of souls, at home and abroad, to the utmost ends of the earth; to fulfil or to have fulfilled the command, "Go ye into all the world and preach the gospel to every creature." Mark 16 : 15.

1032. *What good should we thereby accomplish?*

We should obey and please God; remove darkness and doubts, and bring joy to our own souls; prove a blessing to our neighbors; and hasten the millennium and the salvation of the world.

1033. *Is it the duty of all not only to practise, but to* enjoy *religion?*

Yes; "Rejoice in the Lord always; and again I say, rejoice." Phil. 4 : 4.

1034. *Have we any right to any joy if we have no religion, and are still the enemies of God?*

No, none at all; for Christ says to such, "Wo to you that laugh now, for ye shall mourn and weep." "Let your laughter be turned to mourning, and your joy to heaviness." "Weep and howl for your miseries that shall come upon you." Luke 6 : 25. Jas. 4 : 9; 5 : 1.

1035. *Have you any right yet to a single joy?*

1036. *Is growth in grace our duty?*

Yes; "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3 : 18.

1037. *What are the means of growth in grace?*

The same as those of Sanctification.

1038. *What is the difference between growth in grace and progress in Sanctification?*

Growing in grace is all the act of the creature; while progressive sanctification always includes the act of the Spirit training the soul for heaven.

1039. *What else does the Spirit accomplish for the soul besides renewing and sanctifying it?*

He imparts spiritual comfort. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." John 14: 16.

1040. *How does the Spirt impart His comfort?*
By His indwelling and soul-cheering presence and communion with us in prayer; the word, and ordinances of religion, and by all the means of grace.

1041. *How long do His consolations to His people continue?*
Through all the sorrows of life and of death.

1042. *What comfort do the people of God experience in death?*
Grace to enable them to say, "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me." "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." Ps. 23: 4. 1 Cor. 15: 57. Phil. 1: 23.

1043. *Can you say that? or is death still the king of terrors to you?*

1044. *If such a terror to you* now, *while you view it as so far off, what will it be when you come to meet it?*

1045. *What becomes of the Christian at death?*
He enters immediately into heaven. "To-day shalt thou be with me in Paradise." Luke 23: 43.

1046. *What kind of a place is heaven?*
A place of perfect holiness and happiness.

1047. *What say the Scriptures as to the holiness of heaven?*

There shall in no wise enter therein, any thing that defileth; neither worketh abomination or a lie." "I beheld, and lo, a great multitude, which no man could number, before the throne and before the Lamb, clothed with white robes, and palms in their hands." Rev. 21: 27, also 7: 9.

1048. *What is the scriptural testimony as to the happiness of heaven?*

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain." "They shall hunger no more, neither thirst any more. The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." Rev. 7: 16, 17; 21: 3, 4. "In thy presence is fulness of joy; and at thy right hand there are pleasures for evermore." Ps. 16: 11

1049. *Are you on the way to that blessed world?*

1050. *What becomes of the wicked at death?*

They are sent immediately into hell.

1051. *What kind of a place is hell?*

A place of awful and endless sin and misery.

1052. *How do you know it will be a place of sin?*

We are told "the wicked is driven away *in* his wickedness:" not *from* it. "He that is filthy shall be filthy still." Prov. 14: 32. Rev. 22: 11.

1053. *In what consists the misery of hell?*

A great portion of it consists in its *wickedness.*

1054. *But will sin itself make its possessors miserable?*

Yes; it does, even in this world. "The wicked are like the troubled sea when it cannot rest: whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57: 20, 21. And if so in this world, much more restless and wretched will sin make them in hell.

1055. *Why will sin be a greater torment there?*
Because sinners will there be given over to its unrestrained power and dominion.

1056. *What two items of hell's miseries inflicted by sin, does the Bible mention as holding an awful pre-eminence there?*
Remorse and rage.

1057. *Where and how does it represent the remorse of hell?*
Remorse is the worm that never dies; and their rage is shown in their gnashing teeth. Matt. ch. 8, 13, 22, 24, 25, &c.

1058. *Against whom is their rage aroused?*
Against God, themselves, and one another.

1059. *Why against God?*
For sending them to hell, and holding them there by omnipotent power.

1060. *Why their rage against themselves?*
Because they have brought all that misery on themselves, by daring to rebel against the blessed law and government of God, and then rejecting the only Saviour.

1061. *Why rage against one another?*
Because they tempted each other to sin and ruin in this world; and because they are let loose in everlasting war upon each other in the next.

1062. *Do the Scriptures represent the lost as en-*

during any other kinds of suffering, save those they inflict upon themselves and one another?

Yes; they are represented as being cast into "outer darkness," one of the most gloomy the mind can conceive. Matt. ch. 8, 22, 25. As cast into a lake of devouring fire. The rich man died, and in hell lifted up his eyes, being in torments;—and he cried "I am tormented in this flame." Again: "The fearful, and unbelieving, and murderers, and whoremongers, and all liars, shall have their part in the lake that burneth with fire and brimstone." Luke 16: 24; 21: 8.

1063. *Are we to understand the darkness there spoken of, and the worm, and the fire and brimstone, as* figures, *or literally?*

If figures, they must mean intense distress; for a wise and holy God would not use such awful language unless to indicate awful suffering.

1064. *How long are the sufferings of the lost to continue?*

For ever, without end.

1065. *How does that appear?*

God declares it. "Except a man be born again, he cannot see the kingdom of God." "He that believeth not the Son, shall not see life, but the wrath of God abideth on him." "The smoke of their torment ascendeth up for ever and ever." Jn. 3: 3, 36. Rev. 14: 11.

1066. *But are not the words, ever, and for ever, sometimes used in a* limited *sense, as indicating merely a long time, but not absolutely* endless?

Yes, when applied to things of this world; but never in reference to the world to come. There, it always means endless.

1067. *Is the doctrine of endless punishment hereafter taught in any other phraseology?*

Yes: Christ teaches it in still stronger language: "It is better to enter halt into life, than having two feet to be cast into hell; into the fire that never shall be quenched." And again he teaches that the punishment of the wicked is to continue as long as the happiness of the righteous; for the Greek has the same word: "These shall go away into everlasting punishment; the righteous into life everlasting." Of course, if the miseries of the lost cease, the happiness of heaven will also. Mark 9: 45. Matt. 24: 48.

1068. *But how can it be just in God to punish for ever, for the sins of this short life, and that life sometimes but a span?*

The greater and better the being, and the greater and better the law and government, and the greater the *good* that is assailed, the greater the wickedness: but as God is infinitely great and good, and his law, and authority, and government likewise; and the good of the universe for time and eternity also; sin assails them all, is an infinite evil, and deserves an infinite punishment: but as no finite creature can receive a punishment infinite in intensity, it must be made infinite in duration.

1069. *Have you any still stronger illustration of the propriety of endless punishment?*

Yes; it is perfectly just that creatures should continue to suffer, as long as they continue to sin; but as all finally impenitent sinners will continue sinning for ever, they ought to continue suffering for ever; or else justice is not done them.

1070. *But what proof have we that souls cast off will continue for ever sinning?*

The Bible declares that the wicked are driven away *in* their wickedness; not driven *from* it; and that he that is unjust shall be unjust still, and he that is filthy shall be filthy still. Prov. 14: 32. Rev. 22: 11.

1071. *But how can souls sin after they are cast off in hell? Is there binding on them there any law to transgress? Does God's law, with its commands and obligations, follow them into the world of the lost?*

Yes; just as much as into the world of the saved. It is impossible to place any moral agent, in *any* world or *any* circumstances, such that he is not bound to love right and do right, and to hate wrong and avoid doing it. Of course every rational creature in all worlds and in all circumstances is bound to love God and obey him for ever; and all in hell are bound to love God, even for sending them thither; for sending them thither was so perfectly just and right, and the good of the universe imperatively demanded it.

1072. *But will not the sufferings of the damned, in process of the ages of eternity, ultimately bring them to repentance, and thus deliverance finally come in that way? Does not the father in this world reform his child by correction sometimes?*

Sometimes; and sometimes not: but punishment on sinners given up of God, only makes them worse. So even in this world. When the fourth angel poured out his vial upon the sun, and men were scorched with great heat, they *blasphemed* the name of God, who had power over these plagues, and they *repented not.*" And when the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, they gnawed

their tongues for pain, and *blasphemed* the God of heaven because of their pains and sores, and *repented not* of their deeds." Rev. 16 : 8, 11. And if suffering lead sinners abandoned of God to blaspheming God, instead of repenting, for the pains even of this world, how much more will it in the world to come?

1073. *Do the Scriptures give the sinner any ground to hope that there will be another opportunity for repentance—another place of probation besides this, beyond the grave?*

No, but the contrary. They teach us that there is no work, nor device, "nor knowledge, nor wisdom" (of that sort), in the grave "whither we go" Eccles. 9 : 10. And therefore, that whatsoever our hand findeth to do, by way of repentance and preparation, must be done with our might *now.*

1074. *But will sinners in hell continue at the same grade of wickedness as when first cast off?*

Probably not: they will probably be increasing in wickedness for ever.

1075. *How does that appear?*

As they are "driven away *in* their wickedness," all restraints removed, and they given over to the full power of the wickedness of their own hearts, continually exasperated by all around them, their wickedness will probably be for ever increasing, as a matter of course.

1076. *If their wickedness be for ever increasing, how will it be with their punishment?*

Increasing for ever with the increase of their sin.

1077. *Which are the most awful and terrific ideas in the universe?*

Endless misery, and endless misery for ever

increasing. The first is *infinite* misery; the second is infinite misery for ever growing greater!!

1078. *And are you now right on the road to that twofold infinity of wo?*

1079. *What shall we say of sinners who are travelling that road without an effort, or without all* possible *effort to escape?*

"Madness is in their heart while they live, and after that they go to the dead." Eccles. 9: 3.

1080. *What efforts are* you *making to escape that terrific doom?*

1081. *Will the dead ever be recalled from heaven or hell?*

Yes; at the Resurrection and the day of Judgment.

1082. *What do you mean by*

THE RESURRECTION?

The rising of the dead from their graves at the Last Day.

1083. *What arguments have you in favor of a General Resurrection?*

Some encouraging a *hope*, and some demanding unqualified *belief* in the doctrine.

1084. *Give a specimen of the arguments encouraging the* hope *that we shall be raised from the grave.*

The analogies in nature. The return of the spring is a resurrection of the year: the resurrection of the silk-worm from its coffined state: and

of millions of other worms in a similar way; and the rising again of the locust, after so many long years in the grave, inspire the hope that God's noblest creature, man, may arise in like manner, if righteous, to a new and nobler state of being hereafter.

1085. *What arguments command our unqualified belief?*

The positive declarations of Scripture. "There shall be a Resurrection of the dead, both of the just and the unjust." Acts 24: 15. 1 Cor. 15, &c.

1086. *But as the bodies of the dead mingle with the earth, and thence with its productions, and thence pass into the bodies of other men, or pass into the bodies of other men who have fed on fishes that have fed on the dead; how can any one, at the Resurrection, claim to himself the particles that have made up a part of so many other bodies besides his own? In other words: how can the same bodies that were buried ever rise again?*

"Thou fool. Thou sowest not that body which shall be, but bare grain; it may chance of wheat or some other grain. But God giveth it a body as it hath pleased him, to every seed his own body. So also is the resurrection of the dead. It is sown in corruption: it is raised in incorruption. It is sown a natural body, it is raised a *spiritual* body." "Flesh and blood cannot inherit the kingdom of God." 1 Cor. 15: 37–44, 50.

1087. *What, then, is the difference between the body that goes down to the grave and that which is raised from it?*

As different as the dry kernel that is sown, from the green blade that comes up. Nay; it goes down

to the grave "a natural body," "flesh and blood;" it rises from the grave "a spiritual body," with "no flesh nor blood," nor bone about it. 1 Cor. 15 : 44, 50.

1088. *Will the dead be all raised in the same company, or in different companies?*

In two different companies. "The *dead* in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thes. 4: 16, 17. Then next the wicked will, of course, be raised, and appear together in their own company.

1089. *In which of those companies will you stand in that awful hour?*

1090. *What will immediately follow the Resurrection, or attend it?*

The Day of Judgment.

1091. *What do you mean by the Day of Judgment?*

A day at the end of time, when God shall destroy the world, and call before him all men and devils, to stand their final trial, and receive their eternal destinies. "God hath appointed a day, in which he will judge the world." Acts 17 : 31.

1092. *Are we to understand this as an ordinary day of twenty-four hours, or is the word day to be understood in a wider sense, as embracing a much longer period?*

Probably a much longer period.

1093. *Will all men then be judged?*

Yes; "Before him shall be gathered all nations." Matt. 25 : 30. "I saw the dead, small and great, stand before God." Rev. 20 : 12.

1094. *What proof that the angels will then be judged?*

"The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, against the judgment of the great day." Jude 6. Probably the good angels, also. Perhaps 1 Cor. 6 : 3 refers to them.

1095. *Will that judgment be strict?*

Yes; God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccles. 12 : 14.

1096. *Will it be a righteous judgment?*

Yes; "God will judge the world in righteousness." Acts 17 : 31.

1097. *Will it be final?*

Yes; there can be no appeal from the decisions of that dread day; but the decisions of the omnipotent Jehovah will fix the destinies of the soul for ever.

1098. *Which person of the Trinity will preside at that august tribunal?*

We must all appear before the judgment-seat of Christ. "God hath appointed a day, in which he will judge the world in righteousness, by that *Man* whom he hath ordained." 2 Cor. 5 : 10. Rom. 14 : 10.

1099. *Why will Christ preside?*

His possession of both natures, the divine and human, and his abode and partnership in both worlds, render him the peculiarly appropriate person to decide for both.

1100. *What standards of judgment will there be employed in forming the decision?*

God's books of judgment. "I saw the dead, small and great, stand before God, and the books were opened; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20 : 12.

1101. *What may we understand those books to be?*

Reason, Conscience, the Law, the Gospel, and our own solemn vows and resolutions.

1102. *How do you know that* Reason *will be a standard of judgment and a ground of condemnation to the wicked?*

Because Reason makes known the Being, the attributes, and the will of God; the reasonableness of God's claims upon us, and the consequences of compliance and of refusal. To the eye of Reason, "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Because that when they knew God, they glorified Him not as God." Rom. 1 : 20, 21.

1103. *How do you know that* Conscience, *in that day, will be one of the standards of decision, or Books of judgment?*

Because "As many as have sinned without (written) law shall perish without (written) law; for they show the work of the law written in their hearts; their *Conscience* also bearing witness, and their thoughts the meanwhile accusing or else excusing one another, in the day when God shall judge the secrets of men by Jesus Christ." Rom. 2 : 15, 16.

1104. *How do you know that the* Law *of God will be another standard or Book of judgment?*

Because "As many as have sinned *in* the Law shall be judged *by* the Law." Rom. 2 : 12.

1105. *What proof that the Gospel will constitute another Book or standard?*

The Bible declares it. Paul says, "In that day God shall judge the secrets of men according to my Gospel, by Jesus Christ." (Original.)

1106. *How do you know that our* Vows *will come up as a separate or distinct criterion at the judgment?*

Because God has said, "That which has gone out of thy lips shalt thou keep and perform. according as thou hast vowed unto the Lord thy God." Deut. 23 : 23. And, of course, in that great Day, God will call on us to answer as to the engagements we have made with Him.

1107. *Will you be able to stand the test when all these five Books shall be opened? Will you be able to stand either? Will you be able to stand when the Book of* Conscience *is opened, showing that you knew your duty but would not do it?*

1108. *Can you, when the Book of* Reason *is opened, showing that you knew your God, and His will, and the* consequences *both of obeying and of disobeying, but that you would not heed?*

1109. *Can you, when the Book of the* Law *is opened, which is nothing but the Law of Love, and you would not keep even that?*

1110. *Can you, when the Book of the* Gospel *is opened, and it shall therein appear that a dear, dying Saviour was often brought before you, and urged on your acceptance; but that you declined, and rejected even Him?*

1111. *Or can you meet and answer even to your own solemn* Vows *and promises, so often made to God, and as often broken?*

1112. *Will there be any other Book opened on that eventful trial?*

Yes: the Book of the *history of every man's life;* his instructions, opportunities, calls, warnings, mercies, judgments, Sabbaths, revival seasons, strivings of the Spirit; and then his life, thoughts, words and actions, and neglects and sins—in view of them all.

1113. *What will you do when all these six Books are opened, and bring out every secret thing, and you stand condemned by them all, and yet have no Saviour?*

1114. *What shall be the aspect and order and issue of that great Day?*

"Our God shall come—a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." "They shall see the Son of Man coming in the clouds of heaven, with power and great glory." "He shall descend from heaven with a shout, with the voice of the archangel and the trump of God." "The heavens shall pass away with a great noise, and the elements shall melt with fervent heats: the earth also, and the works that are therein, shall be burned up." "Before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats." Ps. 50 : 3, 4; Matt. 24 : 30. 1 Thes. 4 : 16. Matt. 25 : 31, 32, 33.

1115. *And what shall He say to those different and opposite companies?*

"Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

1116. *What will He say to those on His left hand?*

"Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25 : 41.

1117. *And are you now right on the road to everlasting fire?*

1118. *And can you dwell with the devouring fire? Can you dwell with everlasting burnings?* Isa. 33 : 14.

1119. *Will you then, dear youth, now stop, and turn, and flee for refuge, and lay hold on the hope, the only hope set before you in the Gospel, and not rush unbidden, undesired, into that world of wo, prepared not for you, but for the devil and his angels?*

God grant it for His name's sake.—AMEN.

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